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Horæ Solitariæ;

OR,

ESSAYS

UPON SOME REMARKABLE

NAMES AND TITLES

OF

JESUS CHRIST,

OCCURRING IN

The OLD TESTAMENT, and declarative of his essential DIVINITY and gracious OFFICES in the Redemption of Man.

To which is annexed,

AN ESSAY, CHIEFLY HISTORICAL,

UPON THE DOCTRINE OF THE TRINITY.

They that KNOW *thy* NAME *will put their Trust in* THEE. Psa. ix. 10.
MY *People* SHALL *know my* NAME. Isaiah lii. 6.

"*Nec Veteris Testamenti circa personam* CHRISTI *vacillet auctoritas, dum Novi Testamenti manifestatione sulcitur: Nec Novi Testamenti intercepta sit potestas, dum radicibus Veteris Testamenti ejusdem nititur veritas. Ex quo qui* CHRISTUM, DEI *Filium et Hominis, tantummodo præsumunt Hominem, non et* DEUM, *contra Testamentum et Vetus et Novum faciunt, dum et Veteris et Novi Testamenti auctoritatem veritatemque corrumpunt.*" NOVAT. de Trin. c. xvii.

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RECOMMENDATION.

WE feel the utmost cheerfulness in recommending the HORÆ SOLITARIÆ, *as a Work in which the living Christian will find an ample reward for the labor of an attentive and serious perusal. No publication has appeared for a long time more happily adapted to animate the strong, encourage the weak, and console the afflicted, believer. The more it is known, the better will it be esteemed, by those who desire to be indebted to the grace, while they rejoice in the all-sufficiency of Christ Jesus their Lord.*

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The Subscriber cordially unites with his brethren in recommending the above-mentioned practical Work to the patronage of all Christians.

JOHN B. SMITH, D. D. Pastor of the Third Presbyterian Church, Philadelphia.

JUNE, 1799.

PREFACE.

IT was many years ago, that the subject of these papers began to impress the author's mind with considerable anxiety. He saw it to be of immense importance, affecting the very existence of divine revelation, or the whole truth of the Christian religion, with all the comfort which that religion promises and imparts both here and hereafter. It also occurred, that, if the doctrine of the TRINITY be a necessary truth to the church of God now, it must have been equally a necessary truth from the beginning: and that, consequently, some appearance or traces of it, however obscured by the lapse of time, or the corrupt propensity of mankind to innovate, pervert, and confound, must have obtained in some, if not in all, ages of the world. This to him was an additional motive for inquiry: and his situation as a layman, having no interest, order, or profession to serve; and feeling no concern but for the information of his mind, in a business of eternal moment, may render it credible, that his inquiry has been at least sincere, if not the most able and extensive. He can truly say, that he wished for nothing so much as to *learn*, and to learn the *truth*, and *nothing* but the truth, as in the presence of God. The *most antient* volume in the world was the master-key, as well as the rule, of his researches. For, if this record be not true, which God himself hath given concerning his own being and his own actions in nature and grace; then it is impossible to find a principle or foundation elsewhere, upon any other authority, which can either impart the right knowledge of God, or warrant the reception of that knowledge in the world. But, if this moſt antient book be true (as true it is to demonsration itself, though this can only be cursorily mentioned here) then it must be the original standard or measure of all ideas upon this topic, or, rather, the source from which they ſhould spring. If God hath given a revelation of himself, that revelation must necessarily and infallibly be true, and *worthy of all acceptation*. In this revelation he found, that there are THREE DIVINE PERSONS, who, among other names, distinctly appropriate to themselves the title JEHOVAH; and that this title is inapplicable and unapplied to any creature, because it denotes an underived self-existent, eternal essence. He also found in this book, notwithstanding the THREE-FOLD PERSONALITY, a most solemn and positive declaration, that JEHOVAH is ONE, only ONE, and ONE indivisibly. Laying these two principles together, which must be equally true, because equally revealed by the same authority, he could only reconcile

them with themselves and with all other parts of the sacred book, by conceiving, that the unoriginated essence called JEHOVAH, is an inseparable *unity* of three co-equal and co-essential subsistences, which, beyond the low ideas of human composition or comparison, are a distinguishable *Trinity*. If there were no other proof than this application of the name JEHOVAH to *three distinct persons* (and this proof, it is presumed, is fully given in these Essays) it would be sufficient to maintain that JEHOVAH is, in one respect, THREE, and, in another, absolutely ONE; and this is that doctrine concerning the Godhead, which the Christian religion professes to maintain. Hence it will follow, that the celebrated text, 1 John v. 7. is not the first assertion of this truth, nor the first explanation of it, nor yet the only nor the principal ground on which it stands; but merely a summary of what is fully expressed before throughout the Bible; so that whether the text itself be admitted or not (though there is no good reason for its rejection, but the contrary) the doctrine will remain equally unimpeached, till all the rest of the Scripture be expunged, or all the foundations of revealed religion be done away. The argument, drawn from this application of the divine name JEHOVAH, and of the other names in connection with it, transcends the perversion and sophistry of man, and rather commands, than solicits, the conviction of every mind, which can understand it to be the wisdom and duty of creatures to credit the declarations of God.

Other evidences, less necessary because subordinate, were not wanting, either in the *Jewish* or the *heathen* world. These are the subject, chiefly, of what, in the former edition, was the *introduction*, but, in the present, because less calculated for common edification, is the *concluding Essay* of this first volume. The author will only observe upon this Essay, that the more he read, the more his authorities increased; and that the more notes he made, the more they seemed to multiply upon his hands. He could have been less cursory and superficial; but it must have been by the trespass of more room, than could be conveniently allotted in this volume. In a word, the certainty of this sublime doctrine, which appears to him at least, infinitely beyond the scale of human invention, stood at length confirmed to his mind, by the wonderfully-concurrent testimonies, of both gross and more enlightened heathens, of patriarchs, of prophets, of apostles, and (what is more than all) of Christ and of GOD. Such a majesty of demonstration (if the phrase may be used) could not but impress the most solemn conviction, that this grand truth, like its author and revealer, is a truth of *yesterday, to-day, and for ever*.

Nor is this doctrine a mere notion or principle, standing with speculative insignificance by itself; but the basis, the cement,

the *top-stone* of the whole *building of God.* It is most firmly connected with every truth in the Bible, and goes through all the experience of the people of God. The serious reader, therefore, will not be displeased, and, it is hoped, not wholly unedified, by the repeated applications of it in these Essays to practice, or by any earnest appeals urged from the understanding to the heart and life. This is the happiest method of proving the reality and spirit of truth, and of rendering it what must be inexpressibly desirable, a truth *for ourselves.* Whatever cannot thus be reduced to our spiritual enjoyment, hope, and happiness, we may venture to believe, that the goodness and wisdom of God have not been pleased to reveal.

With many corrections, some considerable additions have been made to the present edition of this volume; which, it is presumed, cannot justly displease any who love the truths of God, and who therefore must wish to see them set forth with every increase of evidence, clearness, and precision.

The first volume principally regards the essential divinity of the GREAT REDEEMER; and the proof of it is taken from the *names* and *titles* which are ascribed to him in the Bible, and more especially in the Old Testament. This method is used, partly to shew, that the antient believers were apprized of his divine nature, and partly to demonstrate, (contrary to a strange and ignorant opinion which has circulated in these days) that the declarations of this divine nature in Christ are as positively expressed in the one Testament as in the other; both members of the sacred volume forming one revelation of the truth of God in prophecy and fulfillment, and mutually attesting and confirming the whole. Indeed, as a valuable writer justly observes, "The *New* Testament can never be understood and explained, but by the *Old.*" If the *names*, therefore, which God hath ascribed to his divine nature in order to raise proper ideas of himself and his grace to men, and which consequently are peculiar to the divine nature; if these are by him, or by his inspiration, applied to the MESSIAH, they are not and cannot be *falsely* applied; if the *titles*, then, are truly his, the *sense* of those titles must as truly belong to him; and, consequently, he will stand declared to be JEHOVAH, with respect to his own *proper subsistence*, and *God* and *man* in one CHRIST, with respect to his office in the redemption of sinners.

The same observations will extend to the purpose of the second volume, which treats of the divinity of the HOLY SPIRIT, and of his peculiar concern in the work of salvation. His *office* proves his *nature*, and his distinct *manifestation*, his *person*.

If these Essays shall be so blessed, as to set the divinity of this great Saviour and the Holy Spirit in a fuller view, or to cherish the faith and hope of any believer, or to elucidate, in

the smallest degree, *the mystery of the kingdom;* the author will think, that the transmission of reflections, which occurred to himself, has not been an idle amusement, but an happy expense of his time and pains. If they should not thus succeed, by a contrary determination of the divine Providence; he will still confess, that he has reason to be very thankful, on his own account, for the many moments of consolation, which he experienced in writing and revising them. However, he leaves the whole, with resignation, to the will of Him, who worketh *what*, and *when*, and *by whom* he pleaseth. The power of God can convey his mercies through the channel of the meanest instrument, or the meanest words; while, without that attendant energy, all the eloquence and wisdom of man, or even of angels, though it might silence or confute the mind, could never enliven or convert the heart.

In the *practical* use, which the author has attempted to make of each title or name, he has aimed to convey to others what he felt himself, and to speak "as a dying man to dying men." To this point all knowledge and speculation should tend; to this point must faith and practice (like the magnetic needle to the pole) continually turn; or knowledge becomes like the vision of a night, which the morning sun shall chase away; and every fancied acquirement, an idle dream, which evaporates into nothing. The Bible, and its everlasting truths, can alone afford us comfort in a dying hour, and supply us with a cheering cordial, when all sublunary help must fail. Whatever men may think or say, while health and strength attend them, it is usually seen, that the word of God, and the things of God appear in no ridiculous view, in no illusive colours, but in sober solemn greatness; when the *flesh and the heart* begin to *fail*, and when *both* perceive their want of a *portion for ever*.

A table is subjoined, in which these names of *Christ* in the *Old Testament* (and many others might have been added) are shewn to be parallel to those, ascribed to him in the New. By this, as well as by other comparisons, it may be seen, that the collateral motion of the two eyes, the unisons of music, or any of the harmonies in nature, cannot be more exact or inseparable than those which prevail in the written word of God.

The title *Horæ Solitariæ* is prefixed to these papers; because they were the retired employment only of such parts of the author's time, as were disengaged from the duties of a public station: and the subject, on which they treat, was his great consolation under the loss of an affectionate and valuable friend. The divinity and all-sufficiency of the great Redeemer, he found, by a little experience, to be a source of peace, when none could be found in aught beside: And he will rejoice, even in a more perfect state of being, if the *solitary hours* appointed him on

earth shall be made useful to others, or if those who walk, and love to walk, in a *retired* path, (which alas! is too little trod by Christians in this evil world) shall find satisfaction in these considerations, which afforded a true and solid pleasure to him. Experience will however testify this great truth, that the grace of an *Almighty* Saviour alone can triumph over all exterior circumstances, and when human expectations and human aids are at their lowest ebb, can roll in a tide of joy, which shall never roll back again throughout eternity.

To conclude; if an heathen *(Theophrastus)* could say, that the whole aim and credit of philosophy consisted in obtaining an happy life; we may add, upon better grounds, that it is the sole honor of vital Christianity to induce and secure it. No life, as to enjoyment, can be truly happy which is not exalted above the faithless fears or final consequences of death. A man of the world may perhaps find a deceitful and temporary relief in dissipation, when the prospect of eternity is not immediately in view; but who, except the Christian, in the very circumstance of its approach, can experience

The soul's calm sun-shine, and the heart-felt joy?

And if true religion can thus ensure comfort, and dissipate terror, in the most awful situations which can be supposed to happen to nature; surely, it may administer a truly pleasing effusion of happiness, when no distress is near, or trial directly assaults us. And what universal approbation does that principle deserve, which employs hope and consolation in every means, and ensures joy and immortality as its peculiar end? For it is the proper glory of the gospel of *Christ*, that it not only smooths the rugged path of life, not only affords support in sorrow and temptation, not only warms the icy hand of death and stills the horrors of the grave; but (beyond even these mercies, which are far more valuable than all that the world can give) it ushers in the soul to the everlasting possession of *what eye hath not seen, ear heard, or entered into the heart of man* to conceive. Well then might the voice of truth proclaim; *Blessed are the dead which die in the Lord; even so, saith the Spirit, that they may rest from their labors, and their works do follow them.* And well might even a wicked man exclaim (for it is a prayer, which, however men talk whilst in health, no man is disinclined to in the sum of things) *Let me die the death of the righteous, and let my last end be like his!*

NAMES,
TITLES, AND ATTRIBUTES,
OF THE
MESSIAH,
REVEALED IN THE
OLD TESTAMENT.

LORD,
UNDER THE TITLES OR NAMES OF
JEHOVAH, EHJAH, JAH.

THE title JEHOVAH is the grand, the peculiar, and the incommunicable name of GOD. It neither *is* applied to any created being throughout the Scriptures, nor *can be* applied in reason: for it imports the necessary, independant, and eternal existence of the Most High.

Of the *infinite*, *self-existent essence*, implied by this name, it is impossible for us to form a full and adequate idea; because we, and all other creatures, have but a *finite*, *derivative essence*. Our sublimest notions of such uncircumscribed existence must fall infinitely more short of the truth, than the smallest animalcule, or atom floating in the air, of the vast dimensions of universal nature.

We could not even have conceived any thing of the peculiarities, which this name teaches us, of the Almighty; if he had not been pleased to reveal himself under it, and to declare those distinguishing peculiarities to us. From the want of this revelation, the wisest heathens did but grope, or (as the apostle expresses it) *feel after him* * in the dark; tacitly acknowledging, by their great variety of different conjectures, what *Simonides* professed openly; that the more they consider-

* Acts xvii. 27.

ed and reflected upon the being and nature of GOD, the more inscrutable he appeared to them, and the more bewildered were their researches after him.* How thankful then ought we to be for the Holy Scriptures! how should we meditate on them, day and night!—These will never lead us astray. These will edify our understandings, and enliven our hopes, without the fallacies of human sophistry, or the dryness of carnal inventions. In a word, the more constant and teachable readers, by the aid of divine grace, we are of these; the more shall we become real, and solid, and experimental divines.

JEHOVAH, EHJAH, and JAH, are names expressive of the incommunicable essence; not names of office; and, had it not pleased him, from the infinite source of his own free grace and love, to have assumed some other denominations, significant of his own kindness to us and of what we need from him; this awful title JEHOVAH† could only have thundered ten thousand terrors, and filled the soul of fallen man with all the torments of a *consuming fire*.‡ Abstractedly viewed, as a being of *infinite holiness*, and *power*, *who made the heaven, the heaven of heavens, with all their host, the earth, and all things therein*; we, as *sinful* creatures, could have had no complacency in his holiness, nor, as *rebellious* creatures, any delight in his justice. He also must abhor *us*, from the contrariety of our nature to his own. But, in his office-character of *Saviour* and *Redeemer*, we become endeared to him and he to us; and all his work of creation and grace appears to be arrayed with the infinite splendors of eternal glory. The word JAH stands simply for the *divine essence*, or for him *who* IS, and *who necessarily* MUST *be*.§

* CIC. *de nat. Deor.* l. i. § 60.

† The Jews have many superstitious stories and opinions, relative to this name; which, because they were forbidden to mention *in vain*, they would not mention *at all*. They substituted *Adonai*, &c. in its room, whenever it occurred to them in reading or speaking; or else, simply and emphatically, ſtyled it השם *the name*. Some of them attributed to a certain repetition of this name the virtue of a charm, and others have had the boldness to assert, that our blessed Saviour wrought all his miracles (for they do not deny them to be ſuch) by that myſtical uſe of this venerable word. *Leusden* says, that he had offered to give a ſum of money to a very poor Jew at *Amsterdam*, if he would only once deliberately pronounce the name JEHOVAH; but he refuſed it by ſaying, that he did not dare—Alas! how many ſwearing profeſſors of Chriſtianity, will not even ſuch a man's fear of profanation condemn!

‡ Deut. iv. 24. Hebr. xii. 29.

§ It has been thought, and with ſome probability, that JAH being radically the same with JEHOVAH, this last name is only a duplication of the other, viz. יהוהיה *Jah-ve-Jah*, and, dropping the latter *Jod*, by contraction, יהוה. Admitting this, there will

The name EHJAH occurs no where but in *Exod.* iii. 14. and means, not only him, who necessarily IS, but who necessarily WILL BE. It regards the *future eternal*, and demonstrates the *immutability* of the divine existence.

The title JEHOVAH includes the *past*, the *present*, and the *future eternal;* that is, according to *our conceptions:* for all things, and every division of that duration which we understand by time, are *present* with him, though successive to us. Thus the inspired apostle (finding no word in Greek to represent the idea of the Hebrew) uses a *periphrasis*, or comment on the word; and expresses the name JEHOVAH by, HE *that* IS, *that* WAS, *and that* IS TO COME.*

The word JEHOVAH † (which contains the other two) imports, *in itself*, an independent essence; and it denotes, *to us*, and *the whole creation*, both the *source* of *life* and the continual *maintainer* of it. ‡ In him every species of existence *lives, and is moved, and hath its being.* Thus far, because it is necessary to faith, it is given us to understand; and thus far we can form a *just*, though narrow, idea of it: but we cannot, with precision, form the least idea of *abstracted essence;* much less can we comprehend *spiritual essence;* and least of all are we acquainted with *infinite* and *spiritual essence abstracted.* We know, that, in the reason of things, and by divine revelation, *such an essence* has existence, and may be as justly convinced of it as of the existence of *our own spirits:* but to specify the *mode*, or the *nature*, of the one or the other, is absolutely beyond us. The best account which *Plato*, a man of the most enlarged and penetrating genius, could give of the Godhead,

be a *threefold* repetition, and consequently a very particular *emphasis*, in Isa. xxvi. 4. For the words ביה יהוה will be equipollent with ביה יהוה יה, i. e. *In* JAH, JAH, *and* JAH, *is everlasting strength.*

* Rev. i. 4.

† It has been thought, that the Greek *Io pran* (Ιο πριαν) is a corruption of יהוה פנה *Jehovah penoh*, "Lord look upon us." However, there seems little reason to doubt, that the words Ιο and Ιαω are derived from the Hebrew *Jehovah*. ROUS *Arch. Att.* l. i. c. 2. Some have asserted, that "the name *Jehovah* was never heard of till *Luther*'s time," and that it should be pronounced *Jao*, as by the heathen authors. Mr. CASLEY's *pref. to the catal. of* MSS. *in the Royal Library*, p. 24. In the *Samaritan* dialect it is said to be pronounced YEHUEH. Abp. USHER's Letters, No. 81. It has been pronounced, or rather attempted to be pronounced, by Greek authors, in several forms; viz. Ιαω, Ιωα, Ιευω, Ιαβε, Ιωβχ, Ιεηωουα, Ιουδα, Ιουα. In *this* sense also, it has been called *ineffable*. LEUSD. *Philol. Hebr.* Diss. xxx. It doth not seem very material, how the name be pronounced at this time, if but the true meaning of it be apprehended.

‡ Job xii. 10. &c.

was, That the mind could neither comprehend, nor language express him. We need not ascend to the *nature of spirit* for proofs of human incompetency to determine upon essences; for there is not a particle of matter, or the simplest property in nature, which does not exceed the comprehension of our faculties, and elude our utmost investigation. And if the wisdom of this world cannot define the essence of a grain of sand; how shall the wisdom of this world *find out* GOD, *or study the* ALMIGHTY *to perfection?** "We may discern," says M. Rollin (treating of the philosophical opinions concerning the Deity,) "the weakness of human reason, and the vain efforts "that it makes alone, to raise itself up to the exact know-"ledge of a God truly hidden,† and who dwells in inaccessi-"ble light. What progress in this respect was proud reason "capable of making, during above four ages, in the best heads "of Greece, in the most illustrious of the pagans for their "learning, and the chiefs of their most famous schools?—— "There is nothing so absurd, that has not been advanced by "some philosopher."‡ For the justice of this remark, we need only recur to *Tully's* books *upon the nature of the Gods*. These circumstances, so humiliating to the pride of man, should at least teach him modesty and diffidence in every speculation, which relates to the high and lofty One that inhabiteth eternity; and constrain the Theists or Deists, Socinians, Unitarians, and all our rational Inquirers (as they style themselves) to use some caution and moderation of sentiment and language, when treating of this profound and important subject. The observation of St. *Austin* is true; *nec periculosius alicubi erratur, nec laboriosius aliquid quaeritur, nec fructuosius aliquid invenitur;* "no point is to be mistaken with more danger, none to be studied with more diligence, none to be understood with more profit." It is never more easy to err than in the dark. And if men reject the *light* of JEHOVAH (the revelation of his will,) and choose rather to walk by the feeble glimmerings of their own reason; how is it possible for them, in the midst of that obscurity of which every man must complain, to be sure of travelling in the right way? If the matter transcend all human understanding; how can human understanding presume to guide? If the subject be altogether infinite and divine; what less than a mind, entirely divine and infinite, can describe any thing concerning itself, or communicate a just description to the creatures? And if men cannot do what is least, by specifying the principles of *sensible* objects; how can they perform what is greatest of all, in explaining those properties, of which *sense* affords no demonstration? It is a position, which

* Job xi. 7. † Isa. xlv. 15. ‡ Ant. Arts and Sciences, vol. iii. p. 381.

neither human nor diabolic ſophiſtry can refute, that GOD by his name JEHOVAH hath revealed, that He, *independently*, and *eternally exists;* and, *by other denominations*, that He exists *in a perſonality:* and it is the ſummit of human wiſdom to receive this *teſtimony* of God (to which it can bring nothing ſuperior,) concerning his own nature; both because it is *impoſſible for Him to lie*, and of course to deceive us, and because on giving *credence to his word* depend all our comfort and happineſs both here and hereafter. The infidel, on the other hand, attempts to rob us of this true knowledge of GOD, and the happineſs reſulting from it; but cannot ſupply its place with any well-grounded opinion of the Deity, or with any juſt proſpect of our everlaſting intereſt in him. He would remove every *ſolid* foundation, and leave us to build our hopes upon nothing but *air*.

Our tranſlators have uſually rendered the name JEHOVAH by the word LORD, which implies power and dominion: but as this is ſo very inferior to the complete idea of the original word, and as perhaps no one word in any language can convey that idea; it might have been better to have retained the original name wherever it occurs, and to have given a ſhort elucidation of its import in a note where it is firſt mentioned in the book of Geneſis.* It is however diſtinguiſhed by capital letters from the name *Adonai*, alſo tranſlated Lord, which ſtands in the common characters. The diſtinction may be obſerved in the firſt verſe of the cxth Pſalm, and in many other places.

This glorious name, incommunicable to any of the creatures, is applied to *each* and to *all* the perſons in the ſacred Trinity throughout the Scriptures. Hence we may learn, as well as by other declarations, that every perſon is by himſelf both GOD and LORD, and conſequently able to fulfil reſpectively the engagements of the everlaſting covenant made in our behalf. It is applied to the FATHER, as *Creator*, in Iſaiah lx. 16. and lxiii. 7, 8, 9. To the SON, as *Redeemer*, in Iſaiah lx. 16. and lxiii. 7, 8, 9. To the SPIRIT, as the *divine Agent*, Iſaiah lxi. 1, 2, 3. To the THREE PERSONS together, or Trinity in Unity, Deut. vi. 4. There are other almoſt numberleſs paſſages in the Scripture, in which the *diſtinct* operations of each perſon are ſet forth; but, at the ſame time, in *undivided* eſſence.

If this name, therefore, be applied to the MESSIAH in the ſacred writings, it conſtitutes an irrefragable proof of his divinity from an infallible evidence. And that it is ſo applied,

* See the ſame remark, reſpecting the word GOD, in that excellent volume of ſermons, upon *the law and goſpel*, by the Rev. Mr. *Romaine*, ſerm. viii. p. 245. FORSTER. *Lex. Hebr.* in יהוה. GOMAR. *Diſp. Theol.* D. iv. § 52.

there are many instances which cannot be denied; two or three of which may probably suffice for our purpose.

Jeremiah prophesied, that a righteous Branch should be raised to *David;* a King, in whose days *Judah* should be saved, and whose name should be called JEHOVAH OUR RIGHTEOUSNESS.* Both Jews and Christians apply this to the *Messiah;* and indeed it cannot possibly be understood of any other. For *Christ* alone is our *righteousness*, as well as wisdom, sanctification, and redemption.† The *Messiah*, therefore, is JEHOVAH.

An equally striking proof of the *Messiah*'s divinity may be found in the xliii. chapter of *Isaiah;* in which JEHOVAH is styled the *Saviour*, and is said to save and redeem, in almost every line. *I, even I, am* JEHOVAH, *and beside me there is* NO SAVIOUR. But *Jesus Christ* is emphatically the *Saviour;* and, therefore, *Jesus Christ* is JEHOVAH. See also Isaiah xlvii. 4. liv. 5. 8.

In the book of the prophet *Zechariah*,‡ we find JEHOVAH himself declaring, *I will pour upon the house of* David, *and upon the inhabitants of* Jerusalem [all the elect people of God] *the spirit of grace and supplication, and they shall look upon* ME [JEHOVAH] *whom they have pierced. Jesus Christ*, uniting the two natures of God and man, was the *pierced One;* for JEHOVAH, respecting his divine nature, can neither be tangible nor passive: consequently, the great Redeemer, taking our humanity upon himself, is JEHOVAH.

It would take up too much room, under this head, to cite the passages in the *Old Testament*, in which this great name is peculiarly applicable to the *Messiah*, as one of the persons in the divine essence: In the *New*, were it so directly our design, we might find equal testimonies of his right to that supreme and everlasting title. *Christ*, at sundry times and in divers manners, evinced himself to be the incarnate SON of GOD with power. He wrought such wonderful works, and gave such supernatural demonstrations of himself, as render all the verbal attestations of his divinity irresistibly convincing and evident, to his disciples, to heathens, to devils, and (if they would have been convinced) to the Jews. He answered the description, and fulfilled the purpose, of every prophecy, which was given concerning *the Redeemer that should come out of Zion;* and all in such a manner, as surpasses every idea of a subordinate nature, a finite wisdom, or created strength. *His own arm brought salvation to him;* by his own almighty energy, he raised himself from the grave; by his infinite merit, he both *made an end of sin* in the perfect expiation of its guilt, and brought in an *everlasting righteousness*, for the free and complete jus-

* Jer. xxiii. 6. xxxiii. 16. † 1 Cor. i. 30. ‡ Zech. xii. 10.

tification of his people. Could an *angel* be delegated to the performance of this important work? *Behold, he put no trust in his servants, and his angels he charged with folly.** And could *man* contribute any thing to this mighty deed? Alas! *He was dead in trespasses and sins*, and had no spiritual sense to excite one holy act, or even one heavenly hope. It was therefore JEHOVAH-JESUS alone, who rescued his chosen from *the pit of destruction*, and not only gave them an *indisputable right* to, but ensured their *unalienable possession* of, everlasting glory.

How the *manhood was taken into God*, surpasses the investigation and capacity of created intellect. Nor is the explanation of this conjunction needful to his people; but only the assurance of the fact. In the one nature, he could *suffer* as man *for men*; in the other, he could *merit* as GOD *to* GOD. As GOD-man, he could reconcile the human nature to the divine, by purifying it in himself; and possesses, and will for ever possess, *all power in heaven and in earth*, to conduct his people through every stage of time, to the rest, which himself hath provided for them, in his own eternity.

In this glorious view of our *exalted Saviour*, what a fund of comfort appears in all his undertakings, his offices, his nature, his work, for the children of GOD? *Jesus, because* HE CONTINUETH EVER, *hath an unchangeable priesthood; and he is able also to save them to the uttermost* [or for evermore] *that come unto God by him, seeing* HE EVER LIVETH [the very meaning of his name JEHOVAH] *to make intercession for them.*† JEHOVAH descended to become *Jesus* for their sakes. And *Jesus* is JEHOVAH, or he could not be THE SAME *yesterday* [i. e. from eternity] *to-day* [i. e. through all time] and *for ever* [i. e. to eternity]; all which the name JEHOVAH implies. No motive, but his own infinite grace and mercy, could have induced *the Prince of life*,‡ to become *a man of sorrows and acquainted with grief*, in order to *taste of death*; no end, but to display his transcendent glory, in the everlasting happiness of his people. His own spontaneous love produced the original design; his unsearchable wisdom contrived the eternal plan; and his omnipotent power rendered the whole effect in their redemption as unfailing and *sure*, as it is perfect and *ordered in all things*. He is THE LIFE;§ from whom all creatures *live*, *are moved*, *and have their being*; by whom his people recover from dark-

* Job v. 18. In his *servants* (i. e. in his ministering spirits) he reposes no confidence, because he discovers in them no stability of holiness or power, but what is derived from himself; and in his *angels* he perceives, not what is vicious or sinful indeed, but what is very far short of the respect, love, adoration, and service, which are due to his own infinite perfections. ALB. SCHULT. *Annot. in Job.*

† Heb. vii. 24, 25. ‡ Acts iii. 15. § John xiv. 6.

ness and death; and in whom *whosoever believeth shall never* truly *die*.

This is gospel, or good news, indeed, to those children of grace who are continually fearing lest they should *perish by the hand of Saul*;* or fail at some time of those abundant blessings, which infinite bounty hath provided, and which infinite love hath promised them. Such should never forget, that *Jesus* is JEHOVAH; *able* to make good all his engagements, and *willing* as he is able. Let them cast their burden therefore upon HIM, and he *shall sustain them*.† When they are oppressed, he will undertake for them. He will deliver their souls from death, their eyes from tears, and their feet from falling. Let them *wait* then *still upon* GOD; and, ere long, they shall perceive what reason they have to praise their mighty Redeemer, who is the *health of their countenance and their* GOD.

Remember, O Christian, if thou hast any life, or hope, or desire, in *Jesus*; that it is not *thy own life*, but *the life of Christ in thee*;‡ and that, therefore, it can *never perish*, nor utterly fail. Thy sinful nature can afford no hope, nor the shadow of an hope; not a desire, nor even a wish to desire, the least good thing that relates to *Jesus Christ*. These are exotics on earth, and must be transplanted from heaven. No fruit or flower of grace can spring from thy carnal nature; nothing naturally flourishes there, but the baleful weeds of free-will, or rather self-will, of unbelief and pride. Thy soul by natural pollution is become a dark, a waste, and thorny wilderness; and none but *Christ*, the husbandman of the church, can convert it into a garden. But, when the divine Redeemer has once made this wilderness to *blossom as a rose*; will he not *keep*, as well as *water*, *it every moment*; will he not reduce the beasts of the forest, with every noxious and creeping thing? Can JEHOVAH bestow so much affection and care upon his people at one time; and then suffer an apostate spirit, one of his vilest creatures, to ravage and destroy them at another? Reason, and Scripture, the perfection and mistress of the best reason, renounce the abhorred thought for ever. Take courage, then, believing soul, and look out for thy inestimable privilege of *a good hope through grace*: and be assured, from the testimony of *Jesus*, that thou shalt never look in vain. Thy heavenly Father despiseth not *the day of small things*; and why shouldest thou? Thy faith, though now perhaps minute as *the smallest of seeds*, is notwithstanding *precious*, and shall one day rise in such luxuriance, that *all the fowls of the air shall lodge in the branches of it*: the holiest graces and most happy desires shall wing their way to thine heart, and shall rest with delight in thy soul, through the

* 2 Sam. xxvii. 1. † Psalm lv. 22. ‡ Gal. ii. 20.

everlasting salvation of *Jesus*. He lives, and *because* HE LIVES, *thou shalt live also.** The life, thou hast received from him here, shall be improved and perfected, shall be increased and glorified, in him and with him, for ever, hereafter.

What precious salvation is this! What a hope of security is here, in our almighty *Jesus!* How inestimably essential to the very being of all our comforts, and to the very end of all our desires, is the supreme divinity of JEHOVAH the *Saviour!* This is the basis of religion itself—take it away; and O, what a dismal view! The mind can conceive nothing but an empty void, to which all mortal things and mortal creatures are hastening; and hastening only to be extinguished as nothing. But let this Sun of Righteousness, in the exalted lustre of his eternal perfections, dispel the gloom of nature; let him shine forth to the soul, with the spiritual glories of his everlasting gospel; the believer's heart will begin to glow with the cheering ray, his eyes will meet with rapture the opening scenes of immortality, and his ready feet will press on with energy to possess them. It was this glorious prospect which induced the seraphic Psalmist, and shall also induce each happy believer, to exclaim; *My soul longeth, yea even fainteth, for the courts of* JEHOVAH; *my heart and my flesh cry out for the living* GOD. Happy for them all;—*They go from strength to strength: and every one of them appeareth before* GOD *in Zion.*†

GOD,

OR

AL, ALOAH, ALEHIM.

THESE three epithets are indiscriminately rendered GOD by our translators. The word GOD is *Saxon*, and simply means what is *good*; which certainly no more conveys the idea of the original, than the word *island* includes the notion of the *universe*. It is not the design of this Essay to meddle with the disputes, which have arisen upon these titles, farther than is absolutely necessary; but to point out (what *must not* be disputed) that *each* of them is applied in the Old Testament to our LORD JESUS CHRIST.

* John xiv. 19. † Psalm lxxxiv. 2, 7.

Some derive AL from a root which signifies *strength* or *power*; and others, from a word which implies *interposition*, *mediation*, or *invention*.* In either sense, the name is truly applicable to the great Redeemer: for he, with *his own right hand, and with his holy arm, hath gotten himself the victory* over Satan, death, and hell; and he, with infinite grace and love, *interposed* betwixt his people and their merited vengeance, by assuming the office of *Mediator* between GOD and them. He was *mighty to save*, when every created power would have failed in the conflict; and *he* prevailed, when *they* must have given up the object as irremediably lost. He was gracious to *intervene*, when there was *none* to *help*; and, when *no eye pitied* the abject state of miserable man, he was *ready to uphold*.

Who is AL *but* JEHOVAH?† If, then, there be no AL *but* JEHOVAH; and if the word AL be ever applied to CHRIST; it is an incontestable proof that CHRIST is JEHOVAH, the true and essential GOD. Accordingly, he is called, long before his manifestation in the flesh, *Immanu*-EL, GOD with us;‡ *the mighty* AL;§ the *just* AL and *the Saviour*;¶ the *only* AL;** *the* AL *who pardoneth iniquity*;†† with other characters, descriptive of his Godhead, grace, and glory. *Christ*, therefore, being AL, is and must be JEHOVAH.

The Lord *Christ* is likewise ALAH, or ALOAH. *I know*

* It is most probable, that the three names, אל, אלוה, and אלהים, are derived from one and the same root אלה, *to assure upon oath, to covenant*, and so to *testify* concerning any transaction. In this respect, the divine persons in *Jehovah* are called ὁι μαρτυρουντες, the *witnesses*, in 1 John v. 7. for they *testify by themselves* (which is a mode of giving oath peculiar to *Jehovah*,) concerning *each other*, and concerning the whole *covenant* and *work* of grace, to which they are the *sworn evidences*. Thus the FATHER testifies of the SON, Math. iii. 16. John viii. 18. The SON of the FATHER, John xii. 50. The SPIRIT of the SON, John xv. 26. Which texts, and others of like import, amount to the full sense of the much and ill-objected passage of 1 John v. 7. Other beings are אלהים or μαρτυρουντες, i. e. *testifiers* or *witnesses*, as they own the divine witnesses in *Jehovah*, or act under or by his authority. See Psal. lxxxii. 6. xcvii. 7. John x. 35. Heb. i. 6. Thus the *judges* are named *Alehim* in Exod. xxii. 9. because they acted for God, and stood before him, or in his presence, to attest and judge his people in his name. They were, therefore, *witnesses for God* in a right *government* and decision. *Moses* was the first man expressly honored with this delegation. Exod. iv. 16. xvii. 1. And he was honored with it, both as a witness for God respecting divine things, and as a ruler, judge, prophet, and teacher under him to his people.

† 2 Sam. xxii. 32. ‡ Isaiah vii. 14. § Isaiah ix. 6.
¶ Isaiah xlv. 21. ** Isaiah xlvi. 9. †† Micah vii. 18.

(said *Job*) that my REDEEMER *liveth*,* *and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh* (perhaps meaning, the Redeemer arrayed in the flesh of his nature) *shall I see the* ALOAH.†—*And who is the* ALOAH, *but* JEHOVAH?‡—But as this name ALOAH is only the singular number of ALEHIM, and refers to one of the *persons* in the Godhead which are implied by that word; the proof, that this latter name belongs to the *Messiah*, will be a sufficient evidence of itself concerning his claim to the former. *Omne majus continet in se minus:* And he, who has a right to the divine name ALEHIM, cannot but have a perfect title to the denomination of ALOAH.

The title ALEHIM, both in its conſtruction and uſe, expreſsly declares a plurality of persons in the divine essence. We are not to understand by the word *persons*, when applied to the Godhead, some *separate* existences of a *different* nature; but *united* distinctions in the *same* nature. The persons in JEHOVAH are *co-equal* in all his perfections and attributes; but, with regard to the redemption of man, there is a *gradation*, or *succession*, in their respective operations. In these operations, they *personally* act, yet *unitedly* concur. The *Son*, for instance, redeemed by his incarnation and death: But the *Father* and *Spirit* were in *Christ*, co-existent at the same time. The *Spirit* also is the *Comforter* sent from the *Father* by *Christ*; and yet Christ, by union of nature with him, *is always present with his people*, in whom that *Spirit* dwells with himself, *to the end of the world*. Thus, GOD *was in* CHRIST *reconciling the world to himself*; thus CHRIST is *in the* FATHER, and the FATHER *in* HIM; thus *God dwelleth in his people*, and *they in God*, because of the SPIRIT, which (as one with himself) *he hath given them*. Hence, theſe divine persons are not merely of *like* essence, but of the *same* essence; not *separate* existences, but

* *Liveth*, in the present tense, because the Redeemer, respecting his divinity, *ever liveth*. He *was* from eternity, and to eternity *will be*. JESUS CHRIST *is the same yesterday, to day, and for ever*. Heb. xiii. 8.

† Job xix. 25, 26. Perhaps this noble passage may be thus translated. *I know that my* REDEEMER *liveth, and that the* LAST ONE [אחרון; Christ is called so, because he is the *last*, as well as the *first*, and because there will be no dispensation *after* him] *shall be established over the dust* [an Hebraism for triumphing over the grave;] *And that after this my skin shall be broken* [i. e. after this veil of my flesh shall be rent] even *in* [or, *from*] *my flesh shall I see the* ALOAH; *whom I shall see* לי *for myself* [or, *on my side*,] *and mine eyes shall behold, and not as a stranger*; [or, *but no stranger*, i. e. to God, shall see him] *My reins burn within me through desire* of this blessing.

‡ Psalm xviii. 32.

one co-equal and co-eternal existence.* They are distinguished from each other in *manifestation*, or *face*, or *person*, or *hypostasis*; but not in nature, substance, divinity, power, or glory: "For that which we believe of the glory "of the FATHER, the same we believe of the SON, and of "the HOLY GHOST, without any difference or inequality." All the intentions, ideas, and purposes of the Godhead (to speak after the manner of men) are uniform, consentaneous, and eternal. The same decree, which arises from the FATHER, arises also from the SON, and from the HOLY-GHOST, *instantaneously* and *indivisibly*; or otherwise there would be three separate GODS, which to assert is polytheism and blasphemy. Hence it is, that the SON says concerning his own office, *I speak, I do, nothing* of MYSELF; and concerning the SPIRIT, *he will not speak* OF HIMSELF; not that there is any deficiency of power or knowledge in *these two* persons, but that they reveal and act *in perfect unity* with the *Father*, respecting all the attributes and counsels of the Godhead in human salvation. The three persons have consequently one essence, one power, one mind. The will of the FATHER is the will of the SON and of the HOLY-GHOST. Their will is *one*, because their nature is *one*. The manifestations and operations of that will, respecting the redemption of man, are *three*, because the persons are *three*. As the communion of nature between the three persons includes a communion of whatever is essential to that nature, and therefore they equally and conjointly participate all the glories of deity and supremacy; so the distinction of persons admits the distinct performance of what those persons have mutually and reciprocally engaged to perform, and therefore we can look upon each *distinctly*, and adore him as the agent of our salvation. The covenant of grace was an adstipulation or decree of the one will, idea, love, mercy, righteousness and truth of the UNITY, to be manifested in the three forms of *creation*, *redemption*, and *sanctification* by the respective persons in the TRINITY.† Speaking of the essence or Godhead, we

* The poverty of language in expressing divine things, and especially in expressing any thing relative to the divine nature, is noticed in another place. See Vol. ii. p. 14. *Note*. The Old Testament word פנים *faces*, alluding to the cherubim, which the Greeks render προσωπα, because faces appear προς τες ωπας *before the eyes* most eminently, well expresses the *distinctions* in the Godhead, and that God hath *manifested* himself in this way, and will be *known* in no other. *Boethius* hath turned many of the Greek terms upon this topic into their Latin significations, in his book *De Persona*, &c. c. iii.

† *Tertullian* excellently says, *Quod colimus nos*, DEUS UNUS *est*; *qui totam molem istam cum omni instrumento elementorum, corpo-*

must say it is *one*, and one in such pure *simplicity* as cannot be found in any of the creatures, who are all substances in *composition* ;* but speaking of its mode of existence, we must pronounce it to be in *three* persons ; because the word of GOD, by which alone we can know any thing of the matter, asserts it constantly and positively for us. Here the LORD, who cannot deceive us, hath determined that our faith shall rest ; and here, when our hearts are influenced by his grace, faith will seek to rest only and continually. GOD, who certainly must know the manner of his own existence, hath revealed himself as a GOD *triune ;* and who can contradict him with credit or impunity ?

As the word JEHOVAH denotes the incommunicable essence ; so the word ALEHIM implies a personal plurality in that essence. They are very frequently joined together, in order to shew, that, though the essence be one and the persons three, they are reciprocally pledged in every promise, and in every covenant-engagement, revealed to man. As each of the three persons in the self-existent essence is properly and essentially JEHOVAH, because JEHOVAH cannot be *divided ;* so each of them, for the same reason, is essentially and properly the ALEHIM. And though the manifestations of divine grace and power are distinct in the three persons, according to their respective engagements and undertakings in the everlasting covenant ; yet *(ad extra)* they carry on their operations *together*, and are as equally *undivided* in their energies, as in their nature. Thus when GOD made all things, we find that *without the* WORD (or second person) *was not any thing made that was made ;* and, when the heavens and the earth were created, *the* SPIRIT *of* GOD *moved* (and vivified while it moved, or brooded) *upon the*

rum, spirituum ; verbo, quo jussit ; ratione, qua disposuit ; virtute, qua potuit ; de nihilo expressit in ornamentum majestatis suæ. Adv. Gent. On this passage his comentator *Zephyrus* truly remarks ; *Nulibi Atticismus Tertulliani uberior apparet.*

* We are obliged to express our notion of the divine simplicity by the term *unity*, because of the lowness of human speech in reaching this sublime doctrine : But, in truth, GOD, as to his pure existence, is (far unlike the creatures) *no object of number*, but *above number ;* because number implies *limitation*. To *his understanding*, or (which is the same) to his being, *there is no number*. Psal. cxlvii. 5. *Hebr.* But, when he reveals himself acting for salvation, then only he gives us to understand (and what he so gives must be right,) that this simplicity exists in a personality perfectly compatible with it, and that this personality is engaged in a covenant of offices, under the name of *Father, Son,* and *Spirit,* to accomplish a work, which shall be the admiration, contemplation, and delight of all created intelligencies for ever.

face of the waters. All, together, concerted the glorious plan: All, together, concurred in and accomplished its execution. The Trinity engaged and performed every thing in the Unity: and the Unity was active in every engagement and performance of the Trinity. The *modes* of agency varied; but the *power* in all was the same.

We may further observe, that *each* of the three persons is frequently addressed under the plural name ALEHIM, because as *each* of them is JEHOVAH in a personal Trinity, which is œconomically distinguished, so each of them is the ALEHIM in an essential Unity, which cannot be divided. Hence, whatever is predicable of the nature of the Father, is equally predicable of the nature of the other two persons. The plural denomination is applied to each, without any grammatical solecism, because each necessarily *co-exists* in a plurality. If the *Father* be addressed, the *Son* and *Spirit* are addressed with him; if the *Son* be mentioned, respecting his Godhead, the *Father* and *Spirit* are implied: and if the *Holy Ghost* be treated of, the *Father* and *Son* are to be considered as inseparable from him. Consequently, when the *Father* is denominated the *Alehim*, he is really so in a union of nature with the other two persons, who are thereby understood; And the case is the same in the mention of the *Son* and *Spirit*. For instance, the *Father* is called *Alehim*, who anointed the *Son*, in the assumption of man's nature, to his mediatorial office. Compare Psalm xlv. 7. with Heb. i. 9. The *Son* is styled *Alehim Elion*, or the *Alehim most High*, Psalm lxxviii. 56, compared with 1 Cor. x. 9. The *Spirit* is named *Alehim* and *Jehovah* in 2 Sam. xxiii. 2, 3. Thus (in answer to the objection of a learned man,* who inquires, "How can the Holy Ghost be said to be the Spirit of the *three persons*, when he himself is one of those persons?") the Holy Ghost is the *Spirit*, or the *person* so called, of the divine essence *Jehovah Alehim*, because he is a person in that essence. If he were not the Spirit of the *Alehim*, he could have no right to the *conjunctive* appellation of *Alehim*, or (which is the same) be GOD the *Spirit*. The learned author's error lay, in *detaching* the *Spirit*, in his idea, from the *essence*, and in considering him as a *separate* being; whereas the word *Alehim*, is applied to him in the union and communion of the undivided Trinity.

Two or three texts in the Old Testament will expressly prove, not only that there are persons in JEHOVAH, but that the persons in JEHOVAH are *three*†.

And now the LORD GOD *and* his SPIRIT *hath sent* ME.‡

* DR. JOHN EDWARDS in his Exercit. on Gen. i. 1.

† See *the Catholic Doctrine of a Trinity*, p. 50. &c. where the proof of this is stated more at large and beyond refutation.

‡ Isaiah xlviii. 16.

Here are three distinct persons engaged in one work and declaration. The person, speaking by the prophet, is the person *sent*; and styles himself, just before THE FIRST AND THE LAST. In a preceding chapter* this FIRST AND LAST is called JEHOVAH the REDEEMER, and JEHOVAH Sabaoth; which last name is applicable on no account, *Arians* themselves being judges, but to the supreme GOD. And in the Book of Revelation, at several times, we find the Lord *Jesus Christ* assuming this very name, and saying, I am Alpha and Omega, THE FIRST AND THE LAST.† CHRIST, therefore being the FIRST AND THE LAST, the SENT ONE OF THE FATHER and of the SPIRIT, and JEHOVAH SABAOTH or LORD OF HOSTS is in himself true and very GOD, and also a person of co-equal dignity with the other persons in the Godhead. Nor is the grammatical construction of the text to be unnoticed. It is not said *the* LORD GOD *and his* SPIRIT HAVE *sent*, in the plural number, but HATH sent, in the singular; thereby intimating the unity of the divine nature in the plurality of persons. The mission or sending of *Christ* by no means degrades the honor of his divinity: "Even a superior may be sent by an inferior, if the superior chuses to go." How, then, can *mission* be incompatible with *equality?* Especially since *Christ voluntarily* covenanted to come down in the behalf of his people; and may be said to have been sent by the FATHER and the SPIRIT, because they also voluntarily covenanted that he should go.

By the WORD *of the* LORD [JEHOVAH] *were the heavens made, and all the host of them by the breath* [Heb. SPIRIT] *of his mouth.*‡

Here again are three persons co-operating to one effect; the WORD, which is *Christ;* the LORD, another person who can only be the FATHER; and the SPIRIT, a third person.

The ALEHIM *said, Let* US *make man*, &c.§

Now, it is in other places of Scripture asserted that *all things were made by* CHRIST, *and for him*, and that the SPIRIT JEHOVAH *created*, &c. Consequently, in the above text, there is a clear *personality* expressed; and, by other texts, that *personality* is shewn to be *threefold.* Even *Leusden*, who is favorable enough to rabbinical authorities, confesses, that this text contains a firm argument for the Trinity; because (as he owns) it is contrary to the genius of the Hebrew tongue, that a person or noun singular should govern a verb plural of the first person.¶

The SPIRIT *of the* LORD GOD *is upon* ME, *because the* LORD *hath anointed* ME, &c.**

* Isaiah xliv. 6. † Rev. i. 11. 17. ii. xxii. 13. ‡ Psal. xxxiii. 6.
§ Gen. i. 26. ¶ LEUSD. *Philol. Hebr.* Diss. xxxii. § 9.
** Isa. lxi. 1.

The speaker here is the ANOINTED ONE, or CHRIST; who, when he appeared in the flesh, applied this text to himself: * And the other persons are styled, The SPIRIT and the LORD. That this LORD denotes the FATHER, see *Acts* iv. 27, and x. 38.

And one cried unto another and said, HOLY, HOLY, HOLY, *is the* LORD OF HOSTS.†

The very Rabbins before *Christ* could assert, that by this *Trisagion*, or *thrice Holy*, were to be understood the three persons, or *Sephiroth*, in JEHOVAH. It is not an idle repetition or ascription of holiness; bnt a celebratiou of the proper holiness and divinity of the three hypostases in the LORD OF HOSTS. Nor, as St. *Jerom* justly observes, is that frequent declaration of *I am the* GOD *of* Abraham, the GOD *of* Isaac, *and the* GOD *of* Jacob, without its meaning; but the *threefold* repetition intimates the Trinity; and the reiteration of the *same* name [ALEHIM] denotes the Unity of substance.‡

I am with you, saith JEHOVAH SABAOTH, even *the* WORD *of whom I covenanted with you when ye came out of Egypt, and my* SPIRIT *supporting you, that ye might not fear.*§

By comparing these, and many other texts of the Old Testament, with those of the New; it may satisfy any candid person, that both Testaments concur in asserting the doctrine of the Trinity, and that believers, both under the patriarchal and legal œconomy, were not left in the dark respecting so important an article of their faith and salvation.

But our more immediate purpose is to shew, what relation this name ALEHIM bears to our LORD JESUS CHRIST, as the second person in the sacred essence, and Redeemer of his people.

* Luke iv. 18, 21. † Isaiah vi. 3.

‡ HIERON. *Com. in Marc.* xii. 26. In addition to this remark, we may observe, that GOD's declaring himself to the *Israelites* (Exod. iii. 16.) as JEHOVAH *the* ALEHIM of *Abraham*, of *Isaac* and of *Jacob*, seems to imply the particular idea of the Trinity in Unity, of which those illustrious patriarchs, so far as relates to the *office characters* of the divine persons, afforded a peculiar type. Thus *Abraham* might represent the personality of the FATHER, who *with-held not his only Son*; and *Isaac* (generally allowed to be a type of *Christ*) shadows forth that blessed SON of GOD, who, unrepining and unreluctant, *offered himself without spot* for the sins of his people; and *Jacob* (literally translated, the *Supplanter*) points out the powerful agency of the HOLY SPIRIT; who, *stronger than the strong man armed*, supplants the elder brother, the *old Adam*, and the carnal nature; introduces the *second Adam*, and a *divine nature* within their souls; *wrestles and prevails* for them with GOD; and finally collects *the twelve tribes of his inheritance*, his chosen and spiritual *Israel*, into one body and into one temple, holy and acceptable for ever.

§ Hag. ii. 4, 5. Vid. T. Hebr.

A covenant of grace and peace was entered into (speaking *ad captum humanum*) by the holy Trinity for the happiness and redemption of his people. Of course, this covenant must necessarily be *ordered in all things, and sure.* If a tittle of it could fail, it would impeach both the wisdom and the power of GOD. The Second person in the divine essence was to take upon him the human nature; to pay in that nature a perfect obedience to the holy law; to atone for the transgressions of his redeemed; to conquer *death and him who hath the power of death*, even the devil; to rise in that human form to glory, as an incorruptible pledge and earnest of his people's resurrection; and to mediate in their behalf with the Majesty on high. All this was and is fully accomplished in that visible and corporeal form called *Jesus of Nazareth.* He is *ascended up on high, having led captivity captive, and hath received gifts for men* [*Heb. in* man, i. e. in the human nature for the human nature] *that the* LORD GOD *might dwell among them:** Or, as the apostle expresses it, *for an habitation of* GOD *through the Spirit.*†

The great outlines of this covenant were shadowed forth under the law by natural and sensible images, that the things, that are clearly seen and understood, might lead up his people to a just apprehension of the things, that are not seen as yet, but which shall hereafter appear. It is the constant business of faith to direct the heart, from material and sensible objects, to the immaterial and spiritual things of GOD. For this end, *faith*, from the beginning, was and is the *substance* (ὑποστασις, the subsistence, confidence, or foundation) *of things hoped for: the evidence* (the elenchus, demonstration, or conviction) *of things not seen.* Heb. xi. 1. It substantiates or realizes spiritual and invisible objects; and, by contemplating and resting upon the promises of GOD in his word, it obtains a true induction, and a perceptible pledge, of their absolute certainty and final accomplishment. When the *Redeemer* spake to *Moses* from the bush (for *he* expressly *was with the angel* who appeared; Acts vii. 31.) he declared himself to be *The* ALEHIM *of* Abraham, *the* ALEHIM *of* Isaac, *and the* ALEHIM *of* Jacob.‡ In a subsequent declaration, this Redeemer acquainted him with his self-existent and all-sufficient nature: *and the* ALEHIM *spake unto Moses, and said unto him, I am* JEHOVAH; *and I appeared unto* Abraham (John viii. 56, 58) *unto* Isaac, *and unto* Jacob, *by the name of* AL SHADDAI, *but by my name* JEHOVAH *was I not known to them*§. *Christ*, in order to comfort his people under their bondage, and to assure them of deliverance, asserts his own divinity and omnipotence. He was not only

* Psalm lxviii. 18. and Eph. iv. 8.
† Eph. ii. 22.
‡ Exod. iii. 16.
§ Exod. vi. 2, 3.

(as if he had said) one of the persons in the ALEHIM who had *covenanted* to redeem ; but he was also truly and properly the self-exisent JEHOVAH, *almighty* to save. Under the type of the *external* deliverance of *Israel* from *Egypt*, the LORD exhibits the *spiritual* redemption of all his elect. The nature and extent of this wonderful covenant of life and peace are summarily expreſſed in two or three verses, following the declaration of the Redeemer's divinity. *I have remembered my covenant : Wherefore say unto the children of* Israel, I am JEHOVAH, *and I will bring you out from under the burdens of the Egyptians* [spiritual as well as temporal enemies], *and I will rid you out of their bondage ; and I will redeem you with a stretched-out arm and with great judgments : and I will take you to me for a people, and I will be to you for* ALEHIM ; *and ye shall know that I am* JEHOVAH *your* ALEHIM, *who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it, to* Abraham, *to* Isaac, *and to* Jacob ; *and I will give it you for an heritage:* I *am* JEHOVAH.* Thus the Redeemer is careful to assert, and repeatedly declares, his own essential divinity and glory, that the heirs of salvation might have strong consolation and assurance in the fulfillment of all his promises, He makes an appeal to their experience : " *Ye shall know that I am* JEHOVAH *your* ALEHIM, *because* I deliver you from the present love and power of sin, as a pledge that I will deliver you from the eternal punishment and derelict̃ion which sin hath deserved. I will give you the everlasting heritage which *Abraham*, and *Isaac*, and *Jacob*, now enjoy. *I will dwell in you, and walk in you ; and I will be your* GOD, *and ye shall be my people.*" † For this great work, JEHOVAH the MESSIAH *became their* ALEHIM, ‡ and *their Saviour*. § Upon the account of his eternal nature, and his everlasting purposes of grace, his covenant is termed *everlasting*. His blood was *the blood of the everlasting covenant*, ‖ because it was *covenanted from everlasting* to be shed for the redeemed. Thus it is said to *Christ*, the King of Zion, from JEHOVAH ; *By the blood of* THY *covenant* [the covenant was *Christ's*, as one of the divine persons], *I have sent forth* THY *prisoners out of the pit, wherein is no water* ¶ of hope or peace. The covenant was the plan, and the blood of *Jesus* the means, of human redemption. The covenant may be also styled an everlasting covenant ; because it not only existed before all worlds, and every idea of what we can understand by time, but shall also subsist, when the earth shall be burnt up, and time shall be no more. *The mercy of the* LORD *is from*

* Exod. vi. 5, 8. † 1 Cor. vi. 16. ‡ 2 Sam. vii. 24.
§ Isaiah lxii. 8. ‖ Isaiah lv. 3. Jer. xxxii. 20. Heb. xiii. 20.
¶ Zech. ix. 11.

*everlasting to everlasting upon them that fear him;** *and he will set his sanctuary in the midst of them for ever.*†

Not only the whole œconomy of redemption demonstrates the necessity of a covenanting, positive, and divine Saviour; who, in order to be divine, must be a person in JEHOVAH, out of whom there can be neither deity nor divinity: But express texts of Scripture, in great abundance, declare the Redeemer to be both JEHOVAH in himself, and the ALEHIM of his people. Of the former name we have already produced some precise applications to the Saviour; and a few, for the sake of brevity, may suffice for the latter.

And Jacob *blessed* Joseph, and said, *The* ALEHIM *who fed me all my life long unto this day, the* ANGEL *who* REDEEMED *me from all evil, bless the lads*, &c.‡ The ANGEL, who redeemed *Jacob*, was the ALEHIM who fed him. The word angel signifies messenger: and CHRIST is styled the MESSENGER or ANGEL *of the covenant*,§ and the ANGEL *of* JEHOVAH's *presence*, [*Heb.* faces,]¶ by whom JEHOVAH appears so as to be known by his people. Thus our LORD is to be understood where he says, *He that hath seen me, hath seen the Father.*** Christ, as to his divinity, being known as a person in the ALEHIM; the undivided ALEHIM is also known with him, and cannot be known without him.

Behold your ALEHIM *will come with vengeance, even the* ALEHIM *with a recompence; he will come and save you.* THEN *the eyes of the blind shall be opened*, &c.††

These were the signs of the advent of *Christ*; and, when *John*'s disciples inquired of him, whether he was the promised *Messiah*, or not, he referred them to these signs for evidences of his person and dignity. CHRIST, therefore, by applying the signs, applies the name, which accompanies them, to himself.

I am JEHOVAH *thy* ALEHIM, *the* HOLY ONE *of Israel, thy* SAVIOUR.‡‡

Thus saith JEHOVAH, *the King of Israel, and his* REDEEMER JEHOVAH SABAOTH, *I am the* FIRST *and I am the* LAST, *and besides me there is no* ALEHIM.§§

O ALEHIM *of Israel, the* SAVIOUR.¶¶

I am JEHOVAH; *and there is no* ALEHIM *besides me, a just* AL *and the* SAVIOUR; *there is none besides me.****

Thus saith JEHOVAH *thy* REDEEMER, *the* HOLY ONE *of Israel, I am* JEHOVAH *thy* ALEHIM.†††

* Psalm ciii. 17. † Ezek. xxxviii. 26. comp. with Eph. ii 22.
‡ Gen. xlviii. 15, 16. § Mal. iii. 1. ¶ Isaiah lxiii. 9.
** John xiv. 9. †† Isaiah xxxv. 4, 5. ‡‡ Isaiah xliii. 3.
§§ Isaiah xliv. 6. ¶¶ Isaiah xlv. 15. *** Isaiah xlv. 21.
††† Isaiah xlviii. 17.

Thy Maker is thine Husband, JEHOVAH SABAOTH *is his name, and thy* REDEEMER *the* HOLY ONE *of Israel, the* ALEHIM *of the whole earth shall he be called.**

I am JEHOVAH *thy* ALEHIM *from the land of Egypt, and thou shalt know no* ALEHIM *but me; for there is* NO SAVIOUR BESIDE ME.†

I will joy in the ALEHIM *my* SAVIOUR.‡

The argument is short. No man who professes to believe the Scripture, will be bold enough to deny that *Jesus Christ* is *the Saviour*. The *Arians*, with all their absurdities, confess it. But *the Saviour*, upon the repeated declarations of the Almighty, is and must be JEHOVAH ALEHIM, JEHOVAH SABAOTH, JEHOVAH *the Redeemer;* and, in a word, possesses whatever is proper to the incommunicable name, or is peculiar to infinite mercy. CHRIST JESUS, then, *let all men know assuredly*, is both JEHOVAH *and* ALEHIM, and partakes, whatever the one name signifies of *power*, and whatever the other denotes of *grace*.

The antient church were taught to expect him in this view. They had no dreams of a GOD less than JEHOVAH, no hope of salvation from a creature. They knew that JEHOVAH alone could *destroy* among his chosen *the face of the covering which is cast over all people*, and *the veil* of unbelief and sin *spread over all nations*. They confided in him alone *to swallow up death in victory;* and depended simply upon him as the ADONAI JEHOVAH *to wipe away their tears*, and *to take away the rebuke of his people from off the earth*. In this transporting view, we find them exulting in his appearance: *Lo, this is our* ALEHIM, *we have waited for him, and he will save us; this is* JEHOVAH, *we have waited for him; we will be glad and rejoice in his salvation.*§ This was the honour *they* paid to *their* Redeemer; whom some, that bear and boast of his name, are not ashamed to degrade to a rank, but little, if at all, superior to their own. But we cannot err in considering HIM as our *God*, who hath suffered for us, when the disciple, who enjoyed the nearest approaches to his master's bosom, hath called him by that name. That apostle, who was honoured with the last great revelation, says of him, *Hereby perceive we the love of* GOD, *because* HE HATH LAID DOWN HIS LIFE FOR US, 1 John iii. 16.

One text more shall suffice.

Thy throne, O ALEHIM, *is for ever and ever.*¶

* Isaiah liv. 5.

† Hosea xiii. 4. See likewise Acts vii. 38. 1 Cor. x. 4.

‡ Hab. iii. 18. So also the lxx. comp. Luke i. 47.

§ Isaiah xxv. 7, 8, 9. ¶ Psalm xlv. 6.

An infallible expositor applies these words to *Jesus Christ*. Heb. i. 8. Now, there can be no everlasting throne but the throne of an independent, self-existent, and everlasting being. It would be idolatrous nonsense to address such a declaration to a mere creature. And, therefore, the Scripture is perfectly consistent with itself, when it says, in another place, JEHOVAH *reigneth; his throne is established of old; he is from everlasting;** Because the ALEHIM in the one text is JEHOVAH in the other; and CHRIST, consequently, being ALEHIM in the former place, is JEHOVAH celebrated in the latter. Nor is it any wonder, that the saints should sing his praises, since the angels are enjoined *to worship him*.† These blessed spirits are called GOD's *messengers*, because they do his will, and are styled sometimes *gods*, because they perform his will in the arrangement of things, and are ever employed on his high behests in the world. And yet *these* are to worship *Jesus*. "What invention could contrive a more positive and incon-
"trovertible manner of calling the SON, GOD; than to say,
"*Let all the angels of* GOD, or, *let other gods worship* HIM?
"What is this but to call *Him* the supreme GOD; and mani-
"festly to make the distinction betwixt GOD by *nature* and
"by *office?* All these *gods* by *office* are to worship the GOD
"by *nature*. *Worship* HIM *all ye gods;* and this the apostle
"applies to *Christ*, and says that it was spoken of him: And
"how to call him GOD, more directly, cannot be imagined."‡

If, from doctrine and argument, we descend to experience; how pregnant with consolation, how replete with grace and truth, are these divine names AL, ALOAH, and ALEHIM, assumed by the Saviour, to the believing soul? What mercy and condescension, beyond all the demerits of sin and the thoughts of sinners, abounded in JEHOVAH; when he revealed himself to his people, as their covenanting GOD? How happily may they reflect, that their salvation is not left to chance or contingencies; but that, what the LORD has undertaken in their behalf from his infinite love, he will most surely accomplish by his infinite power. He never promised what he could not, or would not, perform. The *foundation of* GOD must stand sure, though all beside should fail. He cannot recede, nor *break his covenant, nor alter the thing that is gone out of his lips:* And *once* (a ONCE that is equal to a perpetual NOW) *hath he sworn by his holiness, that he will not fail the* BELOVED. What precious words are these? GOD, *willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath* [marg. *interposed himself by an oath;*]

* Psalm xciii. 1, 2. † Heb. i. 6.

‡ LESLIE's *Socinian Controversy discussed*, Dial. 2. p. 45.

that by two immutable things, in which it was impossible for GOD *to lie,* WE *might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.** Why did he take this trouble, why stoop so low, why humble himself, for the sake of fallen apostate man? Why engage in this covenant, and reveal this covenant engaged, for so poor a lump of clay, the tottering tenement of a rebellious soul? Why promise and fulfil such and so many marvellous blessings for those, who, unless he added the gift of thankfulness, would never thank him for one of his gifts, but rather abuse the goodness by which it was conferred? O, wonderful to say, all was the result of free, unsolicited, unthought of, grace! Man stood in need of it; but neither sought, nor wished to seek, the blessing. His own sagacity, heightened with all the subtlety of *Satan*, could not even have imagined it. GOD alone could be the imparting author, and man alone the receiving subject, of redeeming love. The plan was laid upon the everlasting throne in heaven; and neither men nor devils can frustrate its execution, though but in the minutest instance, upon earth. The covenant of GOD is as firm and stable, as the very being of GOD himself.

What joyful news should this be, O reader, to thee, and to every one, in whom the effect of this covenant of life appears? Does not thy heart *burn within thee*,† in the contemplation of its importance, and in the persuasion of thy interest in it? What delight must the assurance of GOD's word and Spirit give thee, that *the* ALEHIM *hath constituted for Thee* even FOR THEE, *an everlasting covenant, ordered in all things* above every human contrivance, and *sure in all things* beyond all possible defeat? 'Tis as well ordered, as the wisdom of GOD could make it; and 'tis as sure and safe, as the power of GOD can keep it. Not a tittle or iota can fail; not a name, once written therein, shall be ever blotted out. CHRIST is thy ALEHIM, who cannot deny himself. Ponder then upon his blessed names and uncreated nature, each replete with grace, and all confirmed by truth. Thy hopes will stand firm upon a basis, so transcendent and durable, so illustrious and everlasting. Remember, happy man or happy woman; thou art privileged to seek, not mere uncovenanted mercy, as some pretend to seek, who indeed are *without hope and without* GOD *in the world;* but stipulated, promised, and purchased grace——grace that could not be obtained *by* thee, and that cannot be taken *from* thee. It is thy privilege too, to seek thy blessings, not from a mere awful, infinite, and supreme being, whose amazing perfections might damp a guilty soul with terror; but from a meek, a compassi-

* Heb. vi. 17, 18. † Luke xxiv. 32.

onate, a fraternal Saviour, who can sympathize with thy feelings, and relieve thy wants. He is indeed JEHOVAH by nature; but he is also ALEHIM in covenant, and JESUS by grace. The last name softens the burning glories of the first, and, through the medium of a nature in all things like their own, raises up his people into communion with GOD, through their union to himself. Lean then upon this beloved, upon this divine and covenanted Saviour, alone. And if he hath given thee a real and solid wish to lean upon him; it is a sure and infallible pledge, which none but his SPIRIT could bestow, that thou shalt possess his person, and all the glories annexed, in the heaven of heavens for ever. To win Christ, is the greatest gain; to know Christ, is the sublimest knowledge; and to live upon Christ, is the happiest life below: and it is the same enjoyment, life, and knowledge, carried on to the highest perfection of nature and place, which thou shalt partake of above. Sing then, thou redeemed, with the psalmist; *This* ALEHIM *is my* ALEHIM *for ever and ever; he will be my guide even unto death:** Or with the enraptured prophet: GOD *is my salvation: I will trust and not be afraid; for* JAH JEHOVAH *is my strength and my song; he also is become my salvation.*†

Salvation from my JESUS flows;
His cov'nant must for ever stand:
Nor can the fiercest of my foes
Force me from his almighty hand.
Surely my soul, by such a Saviour blest,
Cannot despair of everlasting rest.

* Psalm xlviii. 14. † Isaiah xii. 2.

SABAOTH.

OUR translators have rendered this word HOSTS; and it appears to be a name, assumed by the Deity, to express at once, that all the powers and innumerable armies of beings and exiſtances, both in the material and spiritual world, are subject to his command and direction, and entirely derive their respective agencies and capacities from him. This title or epithet, therefore, moſt emphatically denotes, that he is the supreme and self-existent GOD, and that every other species of being or substance exists by him, controulable by his will and dependent upon his power. He doeth what it pleaseth him in the armies of heaven above, among the sons of men beneath, and even with the fiends of hell below. All creation is full of his presence.*

This title then can be an attribute of no being but of that glorious ONE by whom all things exiſt and subsist: and accordingly, it is never used, but with such other names, or but in such places, as express the majesty and power of GOD.

Angels form a part of the hosts of the Almighty, because they are ministring spirits, sent forth to do his pleasure: *thousand thousands minister unto him, and ten thousand times ten thousand stand before him.*†

The stars and other celestial orbs constitute another considerable portion of the hosts of GOD:‡ *he bringeth out their host by number; he calleth them all by their names; through the greatness of his might, and the strength of his power, not one of them faileth.*§

The powers of nature, the various phœnomena of this lower world, and all the creatures upon it, are to be ranked amongst the army of the *Lord of Hosts*, who fulfil his purpose, and are turned hither and thither at his good pleasure. At his disposal, also, kingdoms and empires rise and fall; by his authority, their government and dominion are preserved in peace and tranquility, or are convulsed with commotions and intestine broils. 'Tis by the awe with which he fills the

* Jer. xxiii. 24. † Dan. vii. 10. ‡ Deut. iv. 19.
§ Isaiah xl. 26.

minds of the multitude, that the several political constitutions of the world are managed and moved by the few. He, who hath "the hearts of kings in his rule and governance," hath equally the hearts of their subjects; that, in many cases, as they know not their own strength, so they have not in others the skill, or the courage, or the will, to exert it. This astonishing providence, which but few consider, is the sole cause, why the nations of the East have been long overwhelmed with fear at the name of one man, raised up to despotic sway; and why the more turbulent and ferocious people of the West are not more frequently in civil discords than they are. All are his *hosts;* and all are under his controul.

This title SABAOTH is generally used in Scripture, where the omnipotence of GOD is to be expressed in the preservation or salvation of his people, or where the terror of his majesty is to be described in the ready suppression of his enemies.

As this word is frequently joined with other divine names, which belong to the *Messiah;* so there can be no doubt, but that it is also a title equally pertaining to him. Indeed, if this be not applicable to *Christ*, which only expresses the *power* of the divine essence; then, the names, declarative of that *essence* itself, are wrongly applied to him throughout the Bible. But as that is impossible, from the wisdom and goodness of GOD; the consequence is, that this title is a particular attribute of our Lord *Jesus Christ*. Some few proofs, however, will put the matter out of doubt.

Christ brought forth his people out of *Egypt*, was with them in the wilderness, and led them into *Canaan*. *Isaiah*, therefore, speaking comfortably to the church of GOD, and declaring his almighty power as engaged to preserve her safe from all her enemies, appeals to the remarkable instance of his might in *dividing the sea, whose waves roared*, and adds, (as a most cogent reason why he should be trusted in for ever,) that JEHOVAH SABAOTH is his name.*

Christ was ever the *Adonai* of his people; and so he is ftyled, as a note of his all-sufficiency, the *Adon*, the *Adonai of Hosts*,† who would be for *a fire and a flame* to burn up their adversaries.

This blessed *Adonai* was seen by the evangelical prophet, *sitting upon a throne, high, and lifted up*, in full expression of his divine supremacy, and adored by seraphic spirits, as the *holy* JEHOVAH SABAOTH, who filled the heaven and the earth with his glory.‡ The same prophet, again and again, declares, that the *Redeemer* of Israel is the LORD of HOSTS, or JEHOVAH SABAOTH. *Christ*, therefore, being the *Redeemer* of Israel,

* Isaiah li. 15. † Ibid. x. 16.
‡ Isaiah vi. 1. &c. John xii. 37—41.

is, in his own divine nature, JEHOVAH SABAOTH;—a title which, even the *Arians* allow, can only be rightly applied to the *supreme* GOD.

But, to put the matter still farther beyond doubt, that the title of SABAOTH pertains to *Christ;* the express meaning of the name, and the infinite power it denotes, are ascribed to him by the apostle, when he speaks of his final *revelation from heaven, with the angels of his power* [all the hosts and armies, the agents of his omnipotence,] *in flaming fire, taking vengeance on them that know not* GOD, *and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power:**

All power is committed unto *Christ*, as the GOD-man *both in heaven and in earth.* As to his divine nature, all power was essentially in him; and, by taking the human into it, all power is delegated to that astonishing conjunction, called CHRIST, which was made for the salvation and glory of his people. In this sense, *he is set at the right hand* (or invested with the almighty power) *of* GOD, *far above all principality, and power, and might, and dominion, and every name that is named*, with *all things under his feet;*† and, in this respect, *all fulness* of glory, majesty, wisdom, and grace, *dwells* and resides, through the eternal pleasure of GOD, *bodily* or substantially *in him.*‡

The blessed Redeemer is not only the *Lord* of the *hosts* of angels, and the powers of nature; but, in a peculiar manner, the GOD of the *hosts of his people. Jews* and *Gentiles* compose this sacred army: this immense *multitude, which no man can number, is of all nations, and kindreds, and people, and tongues.*§ The heavenly *Jerusalem shall be the throne of* JEHOVAH, *and all the nations shall be gathered unto it, to the* NAME *of* JEHOVAH; *and the hosts of the nations* shall be *his goodly heritage.*‖

* 2 Thess. i. 8. † Eph. i. 20.
‡ Col. i. 16. and ii. 9. § Rev. vii. 9.
‖ Jer. iii. 17, 19. It is a most awful consideration, which should strike every careless person, that, if the elect of GOD, taken here and there out of the families of the earth, be innumerable, the people of the world, who perish, must farther exceed the powers of number. Bishop *Hall* has a curious and profitable remark upon this subject. "Divide the world (says he) according to the learned "*Brerewood*, into *thirty* parts: *nineteen* of them are Pagans; and "*they* are enemies. Of the *eleven* that remain, *six* are Mahome- "tans; and *they* are enemies. Of those other *five* that remain, "there is an antichristian faction [the church of *Rome*] that chal- "lenges universality; and *they* are enemies. Stand now with me "upon the hill, and take a survey of the enemies. See them lay "scattered like grasshoppers in the valley; and tell me, whether

Israel of old were his *his hosts* to declare his power against the *Egyptians*, the *Canaanites*, and the *Heathens*; as a type of the spiritual *Israel*, who are *his Sabaoth*, his *armies*, and *soldiers*, *to fight the good fight of faith*, with the *spiritual weapons* of his grace against *Satan*, the *world*, the *flesh*, and all *the principalities and powers of darkness*; over whom they are *conquerors, and more than conquerors, through him that loved them.**

What an irrefragable argument to the Christian is here of *Jesus*'s divinity, and of his just claim to the title of *Jehovah*, *Alehim*, or *Adonai*, *of Sabaoth?* Christ has not only declared himself to be *the Son of* GOD *with power*, but proved himself to be *the* GOD *of power* in the believer's soul. He alone could vanquish for him the strength of *Satan*, and turn him from the rage of corruption and the darkness of hell, to an enjoyment of the light, peace, and power of the kingdom of heaven. Nothing can be more certain, than that there is no principle in the world, the flesh, or the devil, that could even *incline* the heart for a moment to the knowledge and love of GOD; and if even

" the church hath not reason to say, *Lord, how many are they that* " *rise up against me!* Yet, when all is done (that no man may be " discouraged) if we have but our eyes opened, with *Elisha*'s ser- " vant, to see the host of heaven glittering about us; we shall " boldly say, *There are more with us than against us.*" The numerous and combined hosts of angels and saints shall doubtless transcend in number the devils and the damned. See Bp. *Hall*'s sermon on Psalm lxviii. 30.

* As the people of *Israel* were types, and are generally allowed to be so, of the elect of GOD in all ages; so the enemies, which they were enjoined to root out, seem to symbolize those spiritual foes, which the Christian is enjoined to avoid during his warfare upon earth. This idea appears the more probable from the radical import of their names, which correspond very closely with those mentioned by the apostle in 2 Tim. iii. 2. &c. Thus the *Amorites* mean the proud, boasters, rebels, Amos ii. 9.—The *Canaanites*, the covetous, or worldly traffickers; such as those mentioned in Rev. xviii. 4, 11, &c.—The *Hittites*, fierce, terrifying, truce-breakers, &c.—The *Perizzites*, persecutors, scatterers, blasphemers, &c.—The *Hivites*, mere worldly livers, wild and disorderly persons, pleasure-lovers, &c.—The *Jebusites*, tramplers upon and despisers of those that are good, heady and violent people, &c.—The *Girgashites*, filthy wanderers, incontinent, &c.—All these seven nations are frequently called by the one general name of *Canaanites*; and, literally and spiritually, the word is true concerning them, that they are greater and mightier than the people of God, impossible to be vanquished by human strength, and reducible only by the LORD GOD of SABAOTH. And, alas! (the Christian while on earth may say) they are *yet in the land!*

that were possible, they have no *strength* in them *to create a new heart*, and *to renew a right spirit*, in a creature born in sin, and corrupt through sin in every faculty of body and mind. Such a salvation incontestibly argues the omnipotence of its own cause, and loudly proclaims the Saviour to be the efficient Creator, almighty and divine. The hand, that built the skies, that spread out the heavens like a curtain, that created the innumerable orbs of light and matter surrounding this terrestrial globe, and that supports the whole machine with inscrutable harmony and art; is the same hand, that plucked his people *as brands from the burning*, and that quickened them with spiritual life *when dead in trespasses and sins*. 'Tis also this hand alone that afterwards maintains the heavenly flame, in the midst of infinite corruptions, and against the united force of all the powers of darkness. As one *spirit* far excels in nature the mere *material* composition of a thousand worlds; so does the *new* creation of *Jesus Christ*, and his eternal redemption, inconceivably transcend in grace and glory his *first* creation of the earth, and all the corporeal substances upon it.

Since then *Jesus* is the *Lord of hosts* and the GOD *of Sabaoth*, what a solid basis has the believer's faith to rest upon; and how securely may he make up his all in *Christ*, *upon whose shoulder the goverment** of heaven and earth must rest for ever and ever? He is the GOD of truth, that we might believe: He is the GOD of strength, that we might depend. *Christ* our Lord is *a strong Lord*,† and *able to save both to the uttermost* point of extremity and danger, and to the *everlasting ages* of heaven and happiness. He is alſo as *faithful* as he is able, and *will never leave nor forsake* them, *who* are *come unto* GOD *by him*. This is an undeniable motive of encouragement for an heart, oppressed with sorrow of any or of every kind, to *cast its burden upon the Lord*. His promise declares, *that he* WILL *sustain*; his power is engaged to deliver; his love inclines him to attend; his wisdom points out the time; and grace, everlasting grace, brings on the whole with glory. If he tarry; his tarrying is not refusing. The soul may want the promised blessing immediately; but the *Lord* perceives the impropriety of the present time, and the soul's unmeetneſs to receive it. He may also intend *to blow* (as it were) *upon his garden* in the believer's soul with his nipping *north-wind*, that *the spices may flow out*‡ abundantly, and yield an internal proof to the heart, that grace is there, because it evidently appears upon trial. GOD's time is the best time; and "one minute sooner than "GOD's time, would not be his people's mercy."

* Isaiah ix. 6.

† Psalm lxxxix. 8.

‡ Cant. iv. 16.

As *Christ* is full of strength *for* his people; so he is likewise strength *in* his people. *In him they have everlasting strength;** and, *in them*, he puts forth that strength, to give victory over sin, the world, and themselves. He hath laid siege to the spiritual *Babylon* in their hearts, and, in the appointed hour, it shall be utterly overthrown. Ere long, like the *Babylon*† of old, it shall never be inhabited; nor shall it raise up the turrets of sin and of pride any more. He is *Lord of Hosts* for the protection and salvation of his people, and also for the destruction and overthrow of *their* enemies and *his own*. No weapon formed against them can prosper; for the arm that shields them is divine. The fabulous *Achilles* was vulnerable in the heel; and death could enter as effectually there, as by a wound in the heart: But the heroes of grace are both invincible and invulnerable too in *Christ*; and, when cloathed with the panoply of GOD, are conquerors, everlasting conquerors, and more than conquerors, through him that loved them. The banner of the *Lamb* shall be spread over the powers of darkness; and death, and sin, and the serpent, shall pine among the vanquished for ever.

This is an aweful consideration for those, who hate the gospel and the people of GOD. Their malice can do no essential injury to them, whom they have been taught to despise; but it may recoil, with a force they do not apprehend, and with a rage they may not support, into their own bosom. It *will* do them no harm to be quiet; it *can* do them no good to be otherwise.

The prophet draws a fine inference from the power of GOD, displayed in this title of *Sabaoth*, for the comfort of the mournful, the weak, and the doubting in *Zion*.‡ *Thus saith* JEHOVAH,

* Isaiah xxvi. 4.

† Isaiah xiii. 19, &c. How awefully and how wonderfully is this prophecy concerning *Babylon* fulfilled? It is literally accomplished in the minutest particulars. Travellers are surprized at finding this once illustrious city so entirely destroyed, and observe with admiration the present barrenness of the once fruitful plain of *Shinar*. It appears to them as incapable of culture, as the desert sands of *Arabia*, or the pine-barren soils of *America*. Thus, in this country, and in *Judea* itself, the Scripture is eminently fulfilled; GOD *turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein*. Psalm cvii. 33, 34. See Dr. RAUWOLFF's and Bp. POCOCKE's *Travels into the East*: Bp. NEWTON *on the Prophecies*, Diss. x. and PRIDEAUX's *Connect*. Vol. i. Part i. B. 8.

‡ Jer. xxxi. 35, &c. A modern critic may possibly condemn what would seem tautological to him in this declaration of *Jehovah*, and may fancy, that a *Thus saith Jehovah* at the beginning, would

who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; JEHOVAH SABAOTH *is his* NAME: *If those ordinances depart from before me, saith* JEHOVAH, *then the seed of Israel also* (the church and the chosen of GOD) *shall cease from being a nation* (or people) *before me for ever. Thus saith* JEHOVAH; *if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith* JEHOVAH. How justly then may every believer take up the words of the prophet, and say; *Behold,* GOD *is my salvation: I will trust, and not be afraid; for* JEHOVAH, *even* JEHOVAH, *is my strength and my song; he is also become my salvation.* His strength lies where it can never be lost. His salvation is an effect of omnipotence itself, which nothing can defeat. And, while he leans not either upon self or the creature, no created power can hurt him. Indeed, as Dr. *Sibbes* has excellently remarked, "since the fall, God will not trust "us with our own salvation; but it is both *purchased* and *kept* "by Christ for us, and we for it through a faith, which is "wrought by the power of GOD." Christ is JEHOVAH to all the *hosts* of his creatures; but, in a peculiar manner, he is JEHOVAH, full of grace and of truth, to the *hosts* of his redeemed. Through the greatness of *his* might, and not *their own;* none of these, no, not one, can possibly fail.

By his eternal strength maintain'd,
The weakest soul is sure;
The life, from Jesus once obtain'd,
Like Jesus shall endure.

'Tis self brings weakness and despair;
He quickly falls, who boasts;
Abiding pow'r we only share
In CHRIST the GOD of HOSTS.

have been sufficient, without a repetition of the same phrase in almost every line. Indeed, if the text contained a dry speculation, perhaps his remark would be just: But the *Lord,* in giving assurances of grace and salvation, pledges his *incommunicable name* in every promise, to confirm the faith and hope of *the heirs of salvation;* and shews that his faithfulness, power and love, are engaged to make every line of every promise good and effectual to their souls. Upon better ground than *Pythagoras*'s disciples of their master, can the Christian say of his GOD, *He hath said it,* and not only once, but *He hath said it again and again,* and will fully accomplish all that he hath said.

SHADDAI.

THIS word signifies *all-sufficient* or *almighty*, and perhaps both. The name is either derived from a root which signifies to *destroy*, and so is intended to convey an aweful idea of GOD's omnipotence; or from a root which implies *sufficiency* or *sustentation*, and then denotes that the Lord is all-sufficient and self-sufficient, and that, whatever good is found among the creatures, it is wholly derived and poured forth from him.* Our translators have uniformly rendered the name, *Almighty*. Every way; it is an epithet peculiar to him, who created all things out of nothing; who, by his power and grace, supports what he has created; and who, whenever he pleases, can put an end to their being. It is never applied to angels, or men, or false gods, in any manner. *Their* power and sufficiency (if they have any) are wholly derived; nor could they subsist from moment to moment, but by that divine and inexhaustible fulness, which produced them from nothing, and can with equal ease return them to it.

Jehovah appeared to *Abram*, when *Abram* was ninety years old and nine, and, that his faith might rest firmly upon the most important promise that was ever revealed to man, assured him, that he was able to perform his covenant, by styling himself, AL SHADDAI, the *all-mighty*, or *all-sufficient* GOD†. If we survey the history of this vision, we shall easily perceive, that this AL SHADDAI was no other than the Lord Jesus Christ, whose day *Abraham rejoiced to see, and was glad.*

* Some derive this title from שד *Uber*, *Mamma*; the breast, or teat; which yields *nourishment* to the issue of creatures. In this view, we are as dependant upon GOD for every blessing, as the helpless infant, upon the mother's care, and the mother's breast. It is imagined, the antient Heathens, for this reason, always represented *nature* (and whom it is now become the fashion to follow in *their* mistakes about GOD) with many breasts, as though she supplied that sufficiency to the material world, for which she herself is dependent upon the only self-sufficient Author of all things. Vide REUCHLIN. *Cab.* lib. iii.

† Gen. xvii. 1.

Isaac, who, as a type of the promised Redeemer, was so deeply concerned in this declaration of GOD's everlasting covenant to his father, blesses his son *Jacob* in this glorious name of the AL SHADDAI, the *all-sufficient* GOD; who would multiply him and his progeny upon the earth*, and extend the blessing, which was given to *Abraham*, to him and to his continually.

Isaac did not bless in vain; for he spake, like the other holy men of GOD in old time, as he was moved by the Holy Ghost.† The *Alehim* appeared to *Jacob*, then sirnamed *Israel*, and revealed himself to him, as to his fathers, under the appellation of *Al-Shaddai*, the *all-sufficient* GOD; who would make him to be *fruitful, and to multiply*, would cause *a nation* (the Jews) *and a company of nations* (the believing and elect Gentiles) to be *of him, and kings* (both temporal and spiritual) *to come out of his loins.*‡

Jacob, having well experienced the power, grace, and all-sufficiency of the AL SHADDAI,§ continues, through divine inspiration upon his dying bed, the efficacious mercy to *Joseph*, and blesses him *with the blessings of heaven above, the blessings of the deep beneath; with the blessings of the breasts, and of the womb*, these were blessings to be enjoyed in time; and therefore he adds; *The blessings of thy father have prevailed* (exceeded in fulness and strength) *above the blessings of my progenitors, unto the utmost bound of the everlasting hills;*|| or for evermore.

The *Lord* himself declares to *Moses*, that he was *in the Al Shaddai*, who appeared unto Abraham, Isaac, and Jacob, and that thenceforward he would be known more particularly under the name *Jehovah.*¶ Now he, who appeared to *Moses*, was the second person in the sacred Trinity, or the person covenanting to be the *Messiah*, as appears by the testimony of St. *Stephen*, and from various passages of Scripture: And therefore, the *Messiah*, or *Christ*, is the *Al Shaddai*, intended by the patriarchs in their confessions of his grace above recited.

In the Book of *Job* frequent mention is made of *Shaddai*, the *Almighty*, who is represented as able to perform all things, and to supply his creation with every thing requisite to its existence and support: The Psalmist also celebrates his praises, and the permanent security of those who abide under his shadow.**

Isaiah denotes *Jehovah's* vengeance upon *Babylon*, and declaring her destruction, describes her ruin irretrievable and complete, because it was effected by the omnipotent *Shaddai.*††

* Gen. xxviii. 3. † 2 Pet. i. 21. ‡ Gen. xxxv. 11.
§ Gen xlviii. 3. || Gen. xlix. 25, 26. ¶ Exod. vi. 3.
** Psalm xci. 1. †† Isaiah xiii. 6.

And *Joel* before *Isaiah*, preaching repentance to Israel, bewails the aweful day of GOD's judgments, and tells them that it is at hand, *as a destruction from Shaddai*, from whom they had received the blessings of time, and from whom alone they could expect the *joy and gladness of* eternity.*

All these declarations of the *Shaddai's* power exactly correspond with the office of the *Messiah*, who was to *break* his enemies *with a rod of iron*, as well as to chear his people by the sceptre of his grace.

The apostle excellently defines this name *Shaddai*† to the idolatrous, though learned, Athenians; and points him out as *that* UNKNOWN GOD, who had delivered them from the horrors of a raging pestilence, and whom they had successfully, yet *ignorantly, worshipped.* GOD (*says he*) *that made the world and all things therein, seeing that he is* LORD [the omnipotent supporter] *of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with mens' hands, as though* HE NEEDED ANY THING, seeing HE GIVETH TO ALL, *life and breath, and all things—for in him we live, and move, and have our being.*‡ To this beautiful and incomparable description, we may add, what he tells the *Colossians*; that *He* [i. e. *Christ*] *is before all things, and that by him all things consist;* that *He is the head of the church*, by whom it is fitly joined, and supplied in every joint;§ the *beginning* [the first cause of all;] and that *in* or over *all he hath the præ-eminence:*‖ From which he teaches us, in another place, to draw this inference; that seeing we ourselves are not sufficient for the least good thing, and that such an infinite fulness of grace and power is in GOD, we should rest our whole sufficiency upon him.¶

This testimony alone is adequate to prove, that the blessed *Jesus* is the omnipotent *Shaddai*, who filleth all in all. "As his *self-sufficiency* (says a useful writer) is that, whereby he has enough in himself to denominate him completely blessed,

* Joel i. 15.

† It seems worth observing, that the ancient Jews gave names to their children, either expressive of some particular blessing they had received, or of their sole dependance upon GOD for any benefit or mercy they wanted. Thus the names of the children were frequently living memorials of their parents' piety, and gave continual admonitions to follow *them*, who through faith and patience had inherited the promises. With this view, it is probable, the names *Shadeur* שדיאור, *Zuri-Shaddai*, and *Ammi-Shaddai* (Numb. i. 5, 6, 12.) were given, and might exhibit to those who bore them, and to those who underſtood them, that the divine *Shaddai* should be their *light*, and their *rock*, and that they ought to confeſs themselves, in a suitable manner, to be his *people*.

‡ Acts xvii. 23, &c. § Eph. iv. 16. ‖ Col. i. 17, 18.
¶ 2 Cor. iii. 5.

as a GOD of infinite perfection; so his *all-sufficiency* is that, whereby he is able to communicate as much blessedness to his creatures, as he is pleased to make them capable of receiving; and therefore he is able, not only to supply all their wants, but to do exceedingly above all they ask or think."* And if we turn our eyes beyond the grave, and survey the wonderful delineation, which St. *John* exhibits of what no mortal eye, but his own, beheld upon earth; we shall see, that the armies of heaven, and all the blest of GOD, triumph in our *Immanuel* as their *Shaddai*, and ascribe to him the glory and dominion for ever and ever. As the witnesses upon earth, when led by GOD, could not be deceived; surely the witnesses of heaven, rejoicing in GOD, cannot lie. And these adore him as *the Alpha and Omega*, the *beginning* (from whom they proceed) *and the ending* (to whom they tend) *who is, and who was, and who is to come*, (Shaddai) *the* ALMIGHTY.†

And if heaven and earth proclaim his praise; if the whole creation give, tho' a tacit, yet convincing, proof of its dependence upon him; shall the living and the lively believer be backward to acknowlege the glories of his all-sufficient *Shaddai?* No; it cannot be. They, who have much forgiven, must love much. They, who receive most from Christ, will love him most. None can slight or despise the ever-gracious and all-powerful *Shaddai*, but those who have not felt his gracious power, winning, sustaining, and quickening their souls, If a man know any thing of Christ; it will win his heart; it will cause him to love. And the more he knows, the more his very soul will be engaged, and the more will he lean and love. This almighty Redeemer heals and saves, above all earthly pretenders to the art of healing, *cito, tuto, & jucunde*, " quickly, " safely and delightfully " indeed. This will make the believer love both the physician and the physic too. And O what sweet hours does that heart enjoy, which loves Christ for all he has done, and leans upon Christ for all he has promised! How can the life of that man be miserable, who lives it by the faith of the Son of GOD? How can the end of that person be without honor, who then begins to reign in triumph with Christ in glory? Surely the life of those people, on the contrary, must be wretched, who every day look out for death, and yet have no hope beyond it: and *their* end disgrace itself, who (to use their own language) *drop into the dark*, into everlasting obscurity. They eat and they drink only to be the fattened portion of reptiles and of worms. They take their sport and their pastime, or occupy themselves wholly in some puny transitory

* RIDGLEY's *Body of Divinity*, Vol. i. p. 56.
† Rev. i. 8. iv. 8. xi. 17. xvi. 5.

cares; and, as if this was the whole importance of life, they seek no farther. GOD and heaven, Christ and his grace, as the way to heaven, are not in all their thoughts. This is dying the death of *Abner*;* this is dying the death of fools; this is dying to death indeed. But, not so the Christian. The gracious *Shaddai*, who sustained him *every moment*† through life, will susain him every moment in death, will safely lead him through it, and happily land him, beyond the reach of mortal or immortal woes, in his perpetual rest. He will also be his *Shaddai* there. Never, never will that blessed name be forgotten, in the regions of light, in the dwellings of love. Angels are, whatever they are, through him. Thrones and dominions will do him homage; for thrones and dominions derive their existence and receive their stability from him. Not a power in heaven, but owes its origin to him as the source; not a ray in glory, but beams forth from his unbounded light. All that inhabit, and all that is inhabited, from height inconceivable to the profoundest abyss; all, all infinitude and all eternity, are *in* him, and *from* him, and *to* him. Well might the astonished prophet cry out; *How great are his signs! How mighty are his wonders!*‡ And well might an apostle in amazement exclaim; *O the depth of the riches both of the wisdom and knowledge of* GOD! *How unsearchable are his judgments, and his ways past finding out!*§

It is a thought, it is a hope, worth a thousand worlds—— *Jesus Christ*, who is all this in himself, is all this for the meanest believer in him. O how should it transport the heart of such a worthless worm (worthless indeed when abstracted from *Christ!*) that such an omnipotent and all-glorious Lord should stoop so low, as to the dirt of earth and to the brink of hell, for the purpose of raising, fixing, and blessing him, and thousands no better than him, to a state, to a crown, to a throne, of eternal glory! Come then, believer, rejoice. *Rejoice alway, and rejoice again.* He, who did not despise to stoop so low for thee, will stake his omnipotence to have thee. He will not, he cannot return without accomplishing any one end, for which he came into the world. Can any thing prevent him? If any thing could, it would have been the foreseen ingratitude of such hearts as thine, which are a greater offence to his grace, than all the devils in hell to his power. But hearts like these could not remove his purpose of dying to save them. And if he died for them; will he not have them?—— Can any thing frustrate his design, or oppose his will? He must first cease to be what he is, the omnipotent and the all-

* 2 Sam. iii. 33. † Isaiah xxvii. 3. ‡ Dan. iv. 3. § Rom. xi. 33.

sufficient *Shaddai*. Salvation is as secure, as *Christ* could make it; and as well ordered as GOD could plan it. And there never was a soul, which truly trusted in him, which had a real desire for his precious salvation, and a just sight of its own sinfulness and need of him, that ever went away confounded. He would not have bestowed these first dawnings of his grace, if he had not designed to have brought in the full sunshine of his glory.

Commit thy way then, humble doubting soul, *unto the Lord.* Say of him, as the psalmist said; *He is my refuge and my fortress, my Alehim, in him will I trust!* And thy experience shall also concur with his; *for surely he shall deliver thee from the snare of (Satan) the fowler; and from the noisome pestilence (of sin.) He shall cover thee with his feathers (of love,) and under his wings (of protection) shalt thou trust: his truth (his everlasting covenant and promise) shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.** How blessed then in the man, whose *Alehim* is *Jehovah!* How happy the believer, who trusteth in him!

JEHOVAH OUR RIGHTEOUSNESS.

IT has been already considered, with what truth and propriety the title JEHOVAH is applied to our Lord *Jesus Christ*, in the holy Scriptures. The right alone to that title, the *Arians* themselves being judges, declares an essential and proper divinity. The Redeemer has revealed and proved his right to that title; and, therefore, he is essentially and properly whatever it contains.

But as the name JEHOVAH doth not express the official dignity and character of the Saviour; it receives, among others,

* Psalm xci. 2—7.

the glorious and comfortable appendage of our RIGHTEOUSNESS: And if we consider, what the LORD himself is, and what *we* ourselves are; no word, in the compass of language, could at once declare *his greatness*, and *our depravity*, more forcibly than this word, which the HOLY GHOST hath set before us. It shall be the business then of this Essay to consider the Saviour, not only as exalted on the throne of his primæval glory, but as manifested in the more endearing character of JEHOVAH INCARNATE, and JEHOVAH OUR RIGHTEOUSNESS.

This title of *Our Righteousness*, annexed to the name *Jehovah*, is so far from derogating from the glories of the Godhead, that it adds a lustre, and yields a splendor, to all the other perfections and attributes. When, therefore, the prophet styles the great *Messiah*, by an effusion of the Holy Spirit, JEHOVAH RIGHTEOUSNESS; he declares at once his essential divinity, and the unalterable holiness and perfection of his kingdom and office. He does not call him the *righteous one*, in the concrete; but *righteousness* itself, in the abstract; in order to shew, that this perfection of his nature is absolutely *his own*, and that he is the very source of all, which can be termed righteousness, in the visible or invisible world. It would have been robbing GOD of his honor, if the prophet had denominated a creature, even the first creature and the nearest to the everlasting throne, or all the perfect creatures whom GOD ever made, *righteousness*, essential and abstracted *righteousness*: And therefore, separate from the consideration of the name JEHOVAH, the direct application of this title *righteousness* to the Lord *Jesus Christ*, is sufficient of itself to prove him, truly and properly, GOD. Creatures may be *righteous*, or possessors of a righteousness *given* them; but *Jehovah* alone is or can be, in truth, *righteousness itself*.

There is yet a word, which in the original makes up the end of the name, and which is of infinite and everlasting consequence to all his redeemed. It is the little, yet, in this place, invaluable monosylable,—OUR, *Christ* is JEHOVAH:—This is glorious for himself. *Christ* is JEHOVAH RIGHTEOUNSESS:—This is a farther illustration of his glory. But, blessed be GOD, *Christ* is also JEHOVAH OUR RIGHTEOUSNESS:—This renders him unspeakably precious to his people. *The name, whereby he shall be called*; the appellation, by which he shall be known to his people; the relation he shall stand in to them; is this grand, yet endearing one, JEHOVAH OUR RIGHTEOUSNESS *.

His people were born, like others, children of wrath; and, with the whole of mankind, were "very far gone [*quam longissime*] from original righteousness." Indeed, they were and

* Jer. xxiii. 5, 6. xxxiii. 16.

are so depraved and fallen, that they have not naturally the minutest particle of righteousness in them. Hence they are described, as covered with the leprosy, and with putrifying sores, *from the crown of the head to the soles of the feet*—as having *no sound part in them*—and so utterly lost and undone, as to be even *dead in trespasses and sins*. These expressions, and a thousand others, in the holy word, of the like import, point out man's extreme apostacy and defection from GOD, and his helpless misery and ruin in himself. They *particularly* point out, as the ground of all his woes, his *want* of righteousness.

In this view, which revelation and experience prove to be a true and infallible view, of the case; the proclamation of a Saviour, of a divine and omnipotent Saviour, of a Saviour replete with righteousness, and gracious to bestow it; must have been ineffably chearing to the believers of old. What joy must they have felt, when they sang together in the words of the psalmist, *My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength* [Heb. *strengths*, repeated and continual *strength*] *of* ADONAI JEHOVAH: *I will make mention of thy righteousness, even of thine only!** And what hope must they have concieved from that promise; JEHOVAH *is well pleased for his* [the Messiah's] *righteousness sake?* And wherefore?—*He will magnify the law*, set it up conspicuously as an ensign or tower, *and make it honorable*, magnificent and illustrious, by his complete, perfect, and divine obedience to it†.

Majesty, grace, and strength, unite in the formation of this blessed and wonderful name, which constitutes a farther irrefragable proof of the divinity of *Jesus*, and the sufficiency of his salvation. These are circumstances, on which we must dwell with delight. For if *Christ* were not JEHOVAH, he could not possibly be OUR RIGHTEOUSNESS. All the righteousness, with which he might be endued as a creature, and every act of righteousness which he might be able to produce; would be entirely necessary to himself for his own justification to the author of his being. It would be required of him, by his Creator, fully to act up to the powers bestowed. If he did so; he would be justified, as a good and faithful servant: If he did not; the failure must be charged upon him. At all events, he could not possibly atone for the failures of others, by the necessary discharge of his own duty; nor apply any part of his own merit to their deficiencies. He would need every portion and particle of his own righteousness, for his own justification to

* Psalm lxxi. 15, 16. † Isaiah xlii. 21.

his Maker. He could not do more, than he was qualified to do by nature ; and he ought to do as much. *

But, *the Redeemer of Israel* being JEHOVAH ; there resides in his person, all the plenitude of grace and all the essence of righteousness, necessary for his people's salvation. Thus, he is a sovereign agent, and an infinite source——*sovereign* to bestow, and *infinite* to supply. He can confer righteousness on whow he pleaseth, and can extend it to as many as he pleaseth. Hence we find in the New Testament, that *Christ* can absolve his people from sin, and make them partakers of his holiness ; can give them every present grace, and in the end eternal glory. *Mary Magdalene* and the *thief* who hung *upon the cross*, are rejoicing in the testimony of this truth in eternity.

It is no wonder then, upon the ground of his essential divinity, that *Christ* should be *the end of the law for righteousness to every one that believeth ;*† since all righteousness is *inherent* in him, and since he possesses *all power in heaven and in earth.*‡ If it be inquired, *How* the righteousness of *Christ* becomes the righteousness of his people? We may answer , with the apostle, that it is *imputed.* The righteousness, by which they me-

* It is remarkable, that all men, but real Christians, whether common professors of Christianity, Deists, Jews, Turks, Heathens, have a uniform opinion of the merit of *human* righteousness, and of the easy acceptance to be found with GOD by the exertion of their natural powers. It would be incredible with what eyes men read the Bible, if the Bible itself did not declare, that, without divine help, they may see, and read, and hear, but not understand. Who can but pity so amiable and learned a man as *Maimonides*, when he professes to believe, " That it is a fundamental article of his religion, that all the good which God hath done or will do for his people, is entirely upon the account of the merit of *Abraham*, *Isaac* and *Jacob ;* because they kept his way, in doing justice and judgment." *More Nev.* P- iii. c. 43. Here is imputed righteousness indeed, but it is the imputation of a righteousness, which without the sprinkling of the blood of *Jesus*, and the imputation of a better righteousness, is in itself, and as coming from fallen creatures, nothing but sin.

† Rom. x. 4.

‡ There is a remarkable text, which in general, does not seem correctly understood. *Of him*, (the whole Godhead) *are ye in Christ Jesus* ; i e. " Ye are saved by the grace and love of the three persons in *Jehovah* through the mediation of the GOD-man," *who of* GOD, or from the Godhead, in which he exists as a *person, is made unto us wisdom, and righteousness, and sanctification, and redemption ; that, according as it is written, he that glorieth, let him glory in the* LORD. The apostle refers to the name JEHOVAH in the text of the prophet *Jeremiah* : and, therefore, Christ is here set forth as *Jehovah* essentially in himself, and as the proper justifying righteousness of his people. 1 Cor- i. 30, 31. Jer. ix. 23, 24.

rit heaven (for heaven is not obtained without merit,) is the righteousness of their LORD, reckoned to them as their own. They receive it by faith into their consciences, in bar of condemnation from the broken law; and they trust in it before GOD, as the whole ground of their acceptance with him. The righteousness, likewise, which is *imparted* to their souls, and by which they live and act as Christians, is *Christ*'s righteousness imparted. In both respects, their *beauty* (in the language of the prophet) *is perfect through the comeliness which their* ADONAI JEHOVAH *hath put upon them.** He is their head of influence; and whatever of goodness they possess, they derive it entirely from him. He is the *vine*, which supplies and supports them as the *branches:* And they, as the branches, can have no existence, and can yield no fruit, but by him their vine. They have no stock of their own; but, living upon him from moment to moment, they receive from him grace for grace.

In this view, therefore, we may perceive; how justly JEHOVAH, in our nature, is JEHOVAH OUR RIGHTEOUSNESS. Hence also, it is, that we find the apostle *Paul* so frequently styling our justifying righteousness, *The righteousness of* GOD. For the merit of *Christ* was not the merit of a creature, or his merit as mere man, but the merit of GOD himself. So the apostle *Peter* celebrates the faith of GOD's people, as *precious faith in the righteousness of* OUR GOD AND OUR SAVIOUR JESUS CHRIST.† 'Tis the righteousness of GOD; because GOD *alone* can have righteousness to impute: And 'tis the righteousness of a Saviour; because salvation flows through the imputation of it. *By his obedience we are made righteous;* because it was the obedience of GOD *in our nature.* Take away the idea of his divinity; and there cannot possibly remain the shadow of an obedience, which can make us righteous in any sense whatever; and much less *such* an obedience, as by it *we might be made the righteousness of God in him.*‡ The doctrines, of Christ's *merit*, and of Christ's *divinity*, are so inseparable; that, if the one be removed, the other must fall of course; and with them, the whole fabric of revelation and redemption.

If it were not going too widely out of the way, it might here be noticed, how many objections have been framed against the imputation of *Christ*'s active obedience to the law for his people's justification. We may however ask; If righteousness be not *imputed* to a sinner, who has neither help nor hope in himself; how can such a sinner be *made* righteous, and in a moment too (as the thief upon the cross and others were in the gospel) in the presence of an holy GOD? If man has *none of his own*, he must have a *derivative* righteousness; and from whom can

* Ezek. xvi 14. † 2 Pet. i. 1. ‡ 2 Cor. v. 21.

it be derived, but from *Christ?* If this derivative righteousness be not *in* himself, and does not virtually render him *inherently* and *absotutely perfect*, which has never been the case with any mere man upon earth since *Adam;* it must be a righteousness *reckoned* or *imputed* to him. If it be *imputed*, as the Scripture declares it to be;* what *kind* of righteousness can be thus imputed and reckoned? Surely no other kind than what man *requires*. Now, man requires, for his justification, a righteousness *commensurate* with the revealed *will* and *law* of GOD. GOD revealed his law to shew man the *measure* of the obedience and righteousness, which GOD demands. The righteousness, then, imputed, must be an obedient conformity to this will and law. But, what righteousness can we find in the world, thus capable of imputation to man, and thus conformable to the will and purity of GOD, but the *active obedience* of our Lord and Saviour? And how can he be JEHOVAH OUR RIGHTEOUSNESS, but for this necessary end and purpose?—The abolition of our sins by the blood of *Christ*, renders us indeed *without fault;* but something more than this is necessary to constitute our *claim*, and perfect our *title*, to heaven and glory. We must, then, either receive this title, by the imputation of *Christ*'s active merit; or enjoy eternal life, by the bestowment of the Father, without any title at all; which last appears to derogate not a little from the *worth* and *utility* of the Saviour's humiliation, in being *made under the law*, and becoming obedient to it in all its requirements. And yet farther: The *title* must be *infinite* and *everlasting;* because the *object* of its attainment is the infinite and everlasting life of myriads of believers. And where can they find an *infinite title*, or an *everlasting righteousness*, but in JEHOVAH the Redeemer? But, as the infinite merit of *his death* could atone for infinite transgressions, and redeem from death eternal; so, by a parity of reason as well as by express revelation, we may conclude, that the infinite merit of *his life* not less purchased the infinite reward, which his people enjoy with him for ever.

Considering this glorious doctrine in an *experimental* view; what an inexhaustible fund of comfort does it provide for and convey to the believing mind? If *Christ* be our righteousness, it must needs be a complete righteousnes; because *Christ* is JEHOVAH in our nature, and *his work is perfect.*† It would be blasphemy then, with respect to *Jesus*, to charge his work with imperfection: And it would be a folly, with respect to ourselves; since it would cut us off from the only ground of true hope, that ever was discovered in the world. *Christ*, likewise, being our righteousness *now*, is our righteousness for *ever-*

* Rom. iv. *passim.*

† Deut. xxxii. 4.

more. There is *no* flaw in his salvation; and there *can* be none in his nature. How solidly happy, how everlastingly joyful, has every believer then a right and title to be! He may well be content to renounce himself, and every thing beside; since *Christ* is all in all to his soul. O what a height and depth, what a length and breadth, are contained in this righteousness of our incarnate Saviour, passing all understanding! When we are able fully to comprehend the nature of GOD; we shall then be able, but not till then, fully to comprehend the righteousness of GOD, in the person of *Jesus Immanuel*.

Thus, dear Christian, the RIGHTEOUSNESS of *Christ* is built upon his ESSENTIAL DIVINITY; and all thy comforts, here and hereafter, upon *both*. His divinity renders his righteousness imputable; and therefore he is not called by any other name, for this purpose, but the highest name of all, JEHOVAH. He is *Jesus* our sacrifice, to purge our sins: And he is JEHOVAH our RIGHTEOUSNESS, to justify our persons. Let this then comfort thy conscience, amidst all thy doubts and fears, thy perplexities and troubles: Thou hast HIM for thy righteousness, who can eclipse the glories of all created righteousness in heaven, and can put to silence all the accusations of sin and hell. Arrayed in this spotless robe, heaven for thee shall triumph, and hell be dumb, for ever. *Who shall lay any thing to the charge of* GOD's *elect?—It is* GOD *that justifieth.** Say then, and O that thou mayest say it with a heart of lively praise; JEHOVAH *is my light and my salvation; whom shall I fear?* JEHOVAH *is the strength of my life; of whom shall I be afraid?*† For, who shall rejoice with thangsgiving but he, who hath *received the blessing from* JEHOVAH, *and righteousness from the* GOD *of his salvation?*‡ It well *becometh* the just, in such a case, *to be thankful*. It was this glorious truth, which, in all ages, hath made *the saints to be joyful with glory, and to sing aloud*, even *upon* their dying *beds*. It was this blessed doctrine, which could make a good man say, upon the prospect of death; "I am not anxious either to live or die: For, if I die, I shall "be with GOD; and, if I live, he will be with me."§ Everlasting righteousness is an undoubted title to everlasting life; and such is the righteousness of JEHOVAH-JESUS. Couldest thou unite all the righteousnesses of heaven and earth in thine own person; thou wouldest see, O Christian, that the infinite righteousness of thy Redeemer so vastly transcends the splendid aggregate, that, with the apostle, thou mightest count them all but *dung and dross* in the comparison, and seek thy justification and glory in his alone. Rejoice then in HIM, who is

* Rom. viii. 33. † Psalm xxvii. 1. ‡ Psalm xxiv. 5.
§ The Rev. Mr. *Adams of Falkirk* in *Scotland*, Feb. 25, 1757.

unchangeable ; and trust in his righteousness, which can never fail thee. In a few moments more, thou wilt see these glorious truths of his person and offices, which men have treated on below, and which below thou hast faintly believed, to be the brightest beams of that eternal majesty, with which the LORD thy righteousness is surrounded above. Thou wilt then be astonished at the coldness and languor of the warmest heart, which ever thought of *Jesus*, in this world ; and be surprized, though surprized with joy, that neither the half nor a thousandth part of the truth, respecting his dignity and work, could on earth be possibly told thee. O how wilt thou sit down among the blessed, and chaunt the praises of that dear LORD, who not only brought thee out of darkness into marvellous light, but raised thee up to a throne of glory, perhaps above the highest angels in heaven! How amazing, that a poor, sinful, dying, corruptible worm, should be so prized by the Almighty, as to engage him to spare nothing, not even his only begotten SON, in order to accomplish that wretched and rebellious worm's everlasting salvation! Who could believe it, if GOD did not speak it?——Indeed, redemption is altogether wonderful from beginning to end. The works of GOD, in the visible world, excite our admiration; but this work of all his works, the recovery of man by *Jesus Christ*, commands the endless astonishment both of men and angels. It was the *last* of his labors, revealed to man ; and it is the *greatest*, which man can know. Say then with the apostle ; *O the depth of the riches both of the wisdom and knowledge of* GOD *! how unsearchable are his judgments, and his ways past finding out !— For of him, and through him, and to him, are all things : to whom be glory for ever, amen.*

ADONAI. LORD.

OUR translators have rendered this name, as well as JEHOVAH, by the word *Lord ;* which, perhaps, in the usual acceptation, is a word the nearest in sense to ADONAI* of any in our language ; they have however, (probably to distinguish

* CHRIST is called (*Micah* v. 2.) מושל *Dominator* or ruler (*Montanus, Dominator ab antiquo*), which conveys an idea very similar to that of *Adonai ;* they both relate to *ability, power*, or *strength*.

it from JEHOVAH) printed the one (it has been observed) in capital, and the other in common, characters. But such a distinction cannot be supposed to give their full sense and idea, which are greatly different.

This title is frequently applied to CHRIST,* as the second person in the blessed Trinity. It signifies, either a *ruler* and *disposer*, or a *basis* and *support:* In both senses it refers to the Redeemer's operation in the covenant of grace.

We find him addressed under this appellation by JEHOVAH the Father in Psalm cx. i.† JEHOVAH *said unto my* ADONAI, *Sit thou at my right hand, until I make thine enemies thy footstool.* And *Christ* assumed the *title*, and applied the psalm to himself, as appears in three of the Evangelists, Math. xxii. 44. Mark xii. 36. and Luke xx. 42. This alone is proof sufficient, that *Jesus Christ* is ADONAI, the Lord, and supporter of all things. But there are other evidences, beside this psalm; which contains a clear revelation of that part of the everlasting covenant, undertaken by the MESSIAH, as the *Lord* and *Priest* of his redeemed.

Remarkable is the vision, with which Isaiah was favoured, of this glorious ADONAI. *I saw* (says he) *the* ADONAI, *sitting upon a throne, high and lifted up, and his train filled the temple* (a lively emblem of the imperial dignity of JESUS, and of glori-

* The word κυριος [synonimous to אדני *Adonai*] is in the writings of the apostles simply and absolutely ascribed to *Christ*, saith *Zanchius*, a thousand times. In the Old and New Testament this title is attributed to GOD more than a thousand times, saith *Gerhard*. The Hebrew word אדני *Adonai*, springing from אדן *Adon*, and that from *Eden*, which signifieth a *base* or *pillar* which sustaineth any thing; the Greek [κυριος] *one who hath rule or dominion*, being a word of relation. Our English word *Lord*, hath much like force with the Hebrew אדני being contracted of an old Saxon word *Laford*, which is by interpretation *a sustainer*." LEICH's *Crit. Sacr. in verb.* κυριος.

† The excellent Bp. *Reynolds*, in his *explication* of this psalm, gives a beautiful definition of the word *Adonai*. "CHRIST (says he) is LORD [or *Adonai*] in two respects; *first*, a *Lord in power* and strength; power to forgive sins; power to quicken whom he will; power to cleanse, justify and sanctify; power to succour in temptations; power to raise from the dead; power to save to the uttermost all that come to GOD by him; power to hold fast his sheep; power to cast out the accuser of the brethren; power to put down all his enemies, and to subdue all things unto himself. *Secondly*, *a Lord in authority*; to judge, to anoint, to employ, to command, whom and what he will. He only is *Lord* over our persons, over our faith, over our consciences. To him only we must say; *Lord, save us lest we perish*; to him only we must say, *Lord what wilt thou have us to do?*"

fying his church, which is the *spiritual temple and body of him who filleth all in all*; Eph. i. 23.) *And the seraphim cried one to another, and said, Holy, holy, holy, is* JEHOVAH SABAOTH &c. *Then said I, Woe is me——for mine eyes have seen the King* JEHOVAH SABAOTH——*Also I heard the voice of the* ADONAI *saying, Whom shall I send, and who will go for* US? &c. By this it appears that the ADONAI * is JEHOVAH, and that he is the King of glory, sitting upon his throne, surrounded, worshipped and adored, by the glorious company of heaven.

It is indisputably the office of CHRIST to *purge our sins by himself alone:* † But this office is applied to the ADONAI, who was *to wash away the filth of the daughters of Zion.*‡ CHRIST, therefore is the ADONAI; and the ADONAI JEHOVAH.

It was this blessed ADONAI, who appeared to *Daniel, in the similitude of the sons of men,*§ and acquainted him with what should happen in the latter days.

Long before *Daniel* the faithful *Abraham* called upon his Redeemer by this name, *saw his day, and was glad.*‖ The WORD of JEHOVAH(i. e. *Christ*; see hereafter, under the title, WORD of the LORD) *came unto him in a vision;* to whom *Abraham* said, O ADONAI JEAOVAH,** *what wilt thou give me &c.?* In

* Isaiah vi. Here it is evident, that the title *Adonai* relates to JEHOVAH, or to *one* of the divine persons in JEHOVAH; *Whom shall I send?* And that it is also an appellative of the ALEHIM (or the persons conjointly) by what follows, *Who will go for* US?

† The heathens appear to have a corrupt tradition of *this* name as well as of the name *Jehovah*; but applied it to the *sun*, from an idea of his vivifying *power*. *Adonis* was their appellation for that glorious orb, which the apostatizing Jews worshipped under the name of *Tammuz*. Ezek. viii. 14. The lamentation for *Tammuz*, practised among the idolaters, was occasioned by the sun's receding to the tropic of *Capricorn*, and thereby incurring the winter. At his return to the tropic of *Cancer*, which they called *Tekupha Tammuz*, i. e. the revolution of *Tammuz*, they observed festivity, attended with lewdness and obscene ceremonies. The Jews are supposed to have received their idolatrous worship of *Tammuz*, from their *Phœnician* or *Assyrian* neighbours. And from the same corrupt source, it is probable, that the *Greeks* (as *Plutarch* mentions) derived the cusom of carrying forth, upon certain occasions, images of the dead with particular lamentations in honour of *Adonis*. Vide SELDEN *de Diis Syris*, Synt. ii. c. ii. WITSII *Ægyptiaca*. l. ii. c. ii. 15, 16, 17.

‡ Isaiah iv. 4. § Dan. x. 16. ‖ John viii. 56.

** Our translators, in this and many other places, where *Adonai* occurs with *Jehovah*, have rendered it Lord GOD, a word by which they generally render the *Alehim*: The reader will therefore remember, when he meets with these two titles, thus printed and connected in the Bible, that the original is *Adon ai Jehovah*.

the sequel, *Abraham believed in* JEHOVAH, who thus manifested himself to him; *and it was counted to him for righteousness.**

The Psalmist adores him by this title, and, twice in the viiith psalm, addresses HIM, who *made the worlds*,† by the title of JEHOVAH *our* ADONAI: in the xvith psalm also, which eminently relates to *Christ*, he invokes him, as his ALEHIM and ADONAI, *in whom he puts his trust.*

The prophet exhorts the church to rejoice, and to behold *her* ALEHIM, even the ADONAI JEHOVAH; *who was to come* (for her redemption) *with a strong hand; to feed his flock like a shepherd, to gather the lambs with his arm, and gently to lead those that are with young.*‡ And to whom can these tender offices be applied, but to CHRIST alone? And, if they are solely to be applied to him, CHRIST is necessarily and consequently both ADONAI JEHOVAH, and ADONAI ALEHIM.

The prophet *Malachi*, (ch. iii. 1.) the last who prophesied upon record under the Jewish dispensation, prophesied of the blessed *Jesus*, by this important name, and brought this reviving message to the antient church; *Behold*, (says the LORD) *I will send my messenger, and he shall prepare the way before me; and the* אדון ADON, *whom ye seek, shall suddenly come to his temple (or people) even the* ANGEL OF THE COVENANT, *whom ye delight in; behold, he shall come, saith* JEHOVAH SABAOTH. Here it may be observed, that the *Adonai*, or *Angel of the covenant*, was the delight and confidence of the *Jewish* believers before his incarnation, as well as of believers at large since his ascension to glory. One and the same reason endeared him to both;—He was, is, and will be, the *support* and *basis* of his church throughout all generations.

Taking then these Scriptures together, it appears; That the promised MESSIAH was the expected ADON; that, being the ADON of his people, he was therefore JEHOVAH; and that, consequently he is styled, in the communion of the sacred Trinity, ADONAI JEHOVAH, and ADONAI ALEHIM.

Instances of this truth might be multiplied, if necessary; but probably these will suffice to satisfy every believer; That he is not worshipping a mere man, as the *Socinians* dream; nor an inferior GOD, as the *Arians* maintain; but JEHOVAH ALEHIM in the human nature, and united to the visible form of JESUS of *Nazereth*. Whatever is ascribed to the *Father* and to the *Spirit*, is ascribed to the *Son*, respecting his divine essence; and whatever names are peculiar to *Jesus* in the Scriptures, they are peculiar to him from some or other of his offices as Man and Mediator. If it were otherwise; on what a flimsy

* Gen. xv. 1. &c. † John i. 3. Heb. i. 2. Rev. iv. 2.

‡ Isaiah xl. 9. &c. See also that delightful account, given by *Isaiah*, of this redeeming *Adonai*, in the xxvth chapter.

prop would the faith of GOD's people depend? If *Jesus* was but a mere creature; he could merit but for himself; he could not atone for others. All his virtues, in that case, were they ever so many, or ever so great, could avail but for his own justification: They would be due from him to the Author of his being, who bestowed upon him a capacity of exerting them. Not the highest angel in heaven; not a created potentate in the etherial mansions; has a tittle more of goodness and obedience than he ought to have: consequently, he has none to spare to them, who need. If a sinner applied to them (as the deluded papists do to the saints) they would send him away, in the language of the *wise virgins*, saying, *Not so; lest there be not enough for us and for you; but go ye rather to them that sell* [to those who have aught to dispose of, for we have not] *and buy for yourselves.** And, if there were no absurdity or blasphemy in the opinion of an inferior, dependant GOD; alas, what comfort can any distressed soul derive from him!—He sees, that his sins are so many, and so great; that his nature is so radically evil and deceitful; that the world has so many temptations, calculated with the utmost sagacity and suitableness to ensnare him; and that, beyond all this (which alone would suffice to sink him into perdition,) he has to wrestle against [spiritual] principalities, *against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places.*† The *whole armour* of GOD is requisite for his defence; the whole power of GOD is necessary for his perseverance and victory. But, if the *Son* of GOD be inferior to the *Father;* where is the *line of inferiority* to be drawn? Who can fix *a point* between that which is infinite and uncircumscribed, and that which is subordinate and derived? From whence are the ideas to arise of this comparison; and how can the principle be settled? And if the *Son* must be *inferior* to the *Father;* it would be right to determine (and it might be determined with much greater ease) how many degrees *superior* he is to an angel? But how are *Deity* and *subordination* compatible; unless upon the plan of heathenism and idolatry? The inferiority of Godhead has certainly no foundation in the sacred volumes. These, conjointly attribute the essential glories of the *Father* to the personality of the *Son*, and reciprocate to each of the persons those titles, which express the eternal power, the infinite existence, and the adorable glories, of the *Unity*. They point out to the believer GOD in *Christ*,‡ and *Jesus* in JEHOVAH,§ as the alone object and ground of his faith and adoration. The *Spirit of truth* bears witness with the gospel in the believer's heart, giving him to know, *to see*,

* Matth. xxv. 9. † Eph. vi. 12. ‡ 2 Cor. v. 19. § John x. 30.

and to handle (perceptions that imply assurance of) *the word of life;* and enables him to have a blessed *fellowship with the Father, and with his Son Jesus Christ.** This is a logic, which *the carnal mind* cannot comprehend: This mode of reasoning is upon principles that surely are not innate; and the deductions are formed upon premises and *data*, laid down in a *book sealed*† and inscrutable to those, who have not learned, as it were, the grammar of heaven.

Blessed be GOD, the believer is not left to roam *in the dark;* but is privileged *to know, in whom he hath believed*, and to whom he hath committed the everlasting interests of his body and soul. How sweet and delightful is it for *him* to reflect; that the Lord hath *laid in Zion for a foundation, a* STONE, *a tried stone, a precious corner-stone, a sure foundation*‡ on which he may build his faith and hope for a blessed eternity! How comfortable to be assured; that *Jesus* is this foundation, this tried and sure foundation, this *chief* and precious *corner-stone!*§ *He that believeth in him shall never be confounded:* The Christian believeth, and depends upon GOD for the fulfilment of his promise; and GOD the SPIRIT, as an earnest of the entire fulfillment, removes, more or less, the doubts, the darkness, and confusions, respecting his truths, which once harrassed and overwhelmed the mind. Being a *lively stone* in the Lord's *spiritual house*,‖ he is made to know, that the Lord will guard his own, and preserve it safe for ever. His own strength, unassisted and unprotected, would avail but little; for, *except the* LORD *keep the city, the watchman waketh but in vain.* The knowledge of this doth not make him remiss; but it shews him where his strength lies.¶ It strips him of confidence in himself, and in its stead it gives him a confidence in GOD. "This *Adonai*, (says a good man) is our king, who governs and supports us, and without whom we are but as the dust or a shadow. Whatever we are, *that* we are by him; and it is by his grace alone, that we have any being at all. Nor is there a crime so impious, or abominable, but into which, if we were left to ourselves, and GOD should take his hand from under us, we should immediately fall." PASOR. *Lex.* in verb. אדני. This blessed covenant-name ADONAI suggests the necessity of reclining and depending upon JESUS CHRIST for a holy, believing, and comfortable walk through time; and this the believer knows to be *the way* to, though not *the procuring cause* of his consummate blessedness in eternity. Christ is to him, what the *hinge* is to the door, the *foundation* on which he *rests*, and the *principle* by which he *moves*. He *depends* upon him for

* 1 John i. 1—3. † Isaiah xxix. ii. ‡ Isaiah xxviii. 16.
§ Eph. ii. 20. ‖ 1 Pet. ii. 5. ¶ Isaiah xx. 4. Heb. iii. 19.

salvation, and he *acts* by him to sanctification. Without *Christ*, he *is* nothing in himself but sinfulness, and can *do* nothing by himself but sin. *Let thy soul* then (with the seraphic Psalmist) *wait for the* ADONAI *more than they that watch for the morning*;* and, surely, *he that shall come, will come, and will not tarry*,† to bring forth the top-stone of his own building, and to cry, *Grace, grace unto it!*

IMMANUEL.

THE apostle applies this name to *Jesus Christ*, and tells us, that it signifies GOD WITH US.‡ Those persons, therefore who choose to deny the *divinity* of our Redeemer, cotradict an inspired writer and pervert the meaning of a title which is too explicit and intelligible to be explained away.

This name of *Christ* was first communicated to *Isaiah*, when the people of *Israel* were in great distress, and sorely beset by two very powerful enemies. Under the assurance and token of an outward deliverance, a promise was given, that the *Messiah* should prevail over every adversary, and that the house of *David*, or his redeemed, should likewise prevail through him. The title, therefore, was given him upon this occasion, to express the *omnipotence* of his *divinity*: And his people were to bear in their minds, as a sign of their perfect security and deliverance, that he was their omnipotent IMMANUEL, or GOD WITH US.§ It was a subject for the exercise of their faith; and it was also a declaration of sovereign grace, by which they might strengthen each others hands, and support the feeble in mind.

It is blasphemous to suppose, that the *Almighty* could err in giving this title; and rash to assert, that the prophet applied it to the *Messiah*, without the divine authority. This being admitted; either *Jesus* of *Nazareth* is not the promised *Messiah*; or, being that *Messiah*, he is also IMMANUEL, the omnipotent GOD *with his people*. This name is so strictly assertive of the divinity of our Lord, that there is no subterfuge but that of the

* Psalm cxxx. † Heb. x. 37. ‡ Matt. i. 23.
§ Isaiah vii. 14.

Jews; which is, to renounce the New Testament, and to deny him to be the *Christ*. It is plain, then, from this as well as other names, that *whoever is Christ*, must necessarily be the almighty and eternal GOD. Otherwise, the terms in Scripture would be false and contradict themselves.

The Christian world could derive but little comfort in *one* part of this title, were it unconnected with the *other*. As the Almighty AL, or EL, or Deity, he would be rather an object of terror and confusion to guilty and offending creatures; but, as the EL in covenant, as GOD WITH US, he is the inexhaustible source of hope and joy to those who believe.

To be GOD *with us*, signifies to be GOD *in our nature*,* GOD engaged in our behalf, and manifested for our salvation; or, there is no comfort at all in the idea. In respect of his *omnipresent* attribute only considered, he is GOD *with all his creatures*, who live, are moved, and have their being from him. There needed not this peculiar title, if it were not to convey a peculiar truth to his people. But, to put the matter beyond doubt; the prophet in giving out the name, predicts some certain circumstances, which should attend the the appearance of HIM to whom it belonged; and expressly declares, that this IMMANUEL should be *conceived and born of a virgin*. The evangelists, as one of their first proofs of the truth of *Jesus*'s mission, dwell upon this remarkable circumstance of his nativity, and insist upon it, that he fully and exactly answered the prophetic description.† According to them, he is GOD *with* us, as GOD-*Redeemer*, born in our nature, living in that nature upon earth, and being so with us as not to be distinguished from us according to the flesh. How comfortable then is this well-attested evidence, that the *Antient of days* became an *infant of days*, in order to reconcile his people to himself, and make them partakers of his glory! If *he* had not been GOD infinite and everlasting, as well as man in mortal flesh;§ the

* The particle עם will bear to be rendered either *in*, *with*, or *like unto*. Thus עמית, derived from the same root, signifies *proximus*, *socius*, a *companion*, *neighbour*, *one like another*, *an equal or compeer*. It is applied to *Christ* in *Zech.* xiii. 7. who is there styled יהוה עמית the *fellow of* JEHOVAH, or, *one equal to him*; and, being עמנו *with*, *in*, or *like unto us*, he became our עמית, our *fellow*, our brother and friend. *It behoved him* (says the apostle) *in all things to be made* LIKE UNTO *his* BRETHREN; *that he might be a merciful and faithful high priest. &c. Heb.* ii. 17.

† Matth. i. 22, 23. Luke i. 30. &c.

§ There is a valuable fragment, upon this subject, of *Melito* Bp. of *Sardis*, preserved by *Anastasius* of *Sinai*, and quoted by *Cave* in his *Historia Literaria*. After saying, that it was unnecessary to give further proofs of Christ's humanity, he adds, "That the mira-

the *reward* he earned, and the gift of life and salvation bestowed upon his redeemed, even supposing for a moment that a creature could have such blessings to bestow, could not have been (what it is continually revealed to be) equally infinite and everlasting.

But *Christ* was IMMANUEL, GOD *with us*, that he might purchase *eternal* redemption *for us*. This purchase was made both by the perfect atonement of his blood, and by the invaluable merit of his righteousness. He lived *with us*, in a course of entire and unsinning obedience to the divine law, that we might be justified, and obtain the rewards of that obedience *in him*: And *he offered up himself without spot unto* GOD, that we might be acquitted of all the charges and demands, which that law, broken by us, had against our nature and our persons. There was an infinite worth, in both his active and passive mediation; for it was not only the blood and righteousness of man, but the *blood of* GOD,* and *the righteousness of* GOD.†

This name was given to *Christ* as a *sign*; and there is so much grace in it, such an inconceivable fund of goodness and love, that it remains a sign to this day. Many will not believe it; because they think it is too much to be true: And, as unbelief is never inactive, what they cannot conceive, they imagine they have a right to contradict and oppose. This was the case, when the name was first revealed. Many chose to rejoice in *Rezin*, and the son of *Remaliah*,‡ rather than in the sign or revelation, which GOD afforded them of an almighty Saviour.

cles, which he wrought after his baptism, most forcibly demonstrate and confirm his *divinity* concealed in flesh. Thus being at once GOD and perfect man, he discovered his *two* natures to us—his divinity, by the miracles which he performed in the three years after his baptism—his humanity, by the thirty antecedent years, in which the meanness of the flesh hid the tokens of his divinity. though he was Θεος αληθης προαιωνιος υπαρχων, true and everlasting GOD." This was an *early* testimony, against *Marcion* and other heretics, from a most excellent man (as he is universally allowed to have been by antient writers) who wrote about A. D. 170. To this may be added, as a note of warning, for which there hath been but too much occasion of late, that *Theodotus*, the famous heretic who lived about the year 190, began his defection from the gospel by denying the divinity of Christ. People, who deny his divine power or glory, are surely not under the impressions of it; and, therefore, *not holding the* HEAD, it is no wonder that they *depart from the faith*, and *are carried about* (having no stay or *root in themselves*) *with divers and strange doctrines*.

* Acts xx. 28. Heb. ix. 14. † 1 Cor. i. 30. 2 Cor. v. 21.
‡ Isaiah viii. 14.

It continued to be the case, when this Saviour was made manifest in the flesh. Good old *Simeon* said of him, *Behold this child is set for the fall and rising again of many in Israel, and for a* SIGN *which shall be* SPOKEN AGAINST.* The same observation holds good unto this day. It is become the fashion, and especially among the *liberalists*, and the unprincipled or unreading great ones of the time, to speak against *Christ*, his design, and his office, and to bear those down, who profess to believe in him, by the poor artillery of human wit, if not of human enmity. Some have been so bold as to try the truth of his divine mission, by the test of ridicule; as though any thing, which an adventurous sophistry can dress in a ludicrous garb, and which a thoughtless multitude may laugh at, must therefore be ridiculous or untrue. It seems rather, a fallacious mode of getting rid of some arguments, which they have not either truth enough or wisdom enough to answer. A fool's cap, forcibly placed upon a wise man's head by a knave, however it might excite the mirth of a crowd, would be no actual disgrace, nor impeachment of his understanding. So with respect to the things of GOD, the malice of man, whether covered by a laugh or open in its violence, is rather an argument of their truth than of their falsity. To the natural man they were to seem even *foolishness* itself; and is it any wonder then, that they should meet with his banter? It is an honor to the gospel, when it is despised by a *Julian* or a *Shaftesbury*, by a *Lucian* or a *Voltaire:* Their scoffs are fulfillments of the Scripture, and before they existed, were foretold. Themselves, without meaning it, give sad, yet convincing, proofs of its divine authority. Ignorant of true wisdom, incapable of attaining it, and miserable with their own; all the amusement they found upon sacred subjects was a *sporting themselves with their own deceivings*, having nothing but their own deceivings, the wretched effusions of a sensual soul, to sport with at all. *Christ*, therefore, fulfilling his own prophecies, is to this hour a sign of reproach, and his gospel remains *for the fall and rising again of many in Israel.* Yet to his faithful people, however *their lives may be counted madness and their end without honor*, this very despised *Jesus*, is the sign of salvation and victory, over sin, the world, and death; and *over him also that hath the power of death, which is the devil.* The wisdom of GOD will one day be justified in his children; when the despisers of his eternal truth *shall wonder and perish.* Those who can boldly laugh at the conduct of his providence and the revelation of his grace now, will ere long weep and howl for terror, and call upon mountains and rocks to hide them from his presence, and to ward off his wrathful indignation.

* Luke ii. 34.

IMMANUEL GOD *with us*, is tantamount to *Christ* IN US *the hope of glory.** And if CHRIST be *in us*, *and with us*, in this world; it is an infallible earnest, and an invaluable pledge, of our being *with Christ in* GOD, for ever, in the world to come. Thus (to use the excellent words of another) "The highest heavens are the habitation of his glory; and the humble heart hath the next honor, to be the habitation of his grace." What ground then for rejoicing is here? Believer, if thou *hast the pledge, thou shalt have the portion.* The faithfulness, the love, the omnipotence, of thine *Immanuel* are engaged to bestow it upon thee; and to bring thee to its eternal possession. What condescension, what infinite and unsearchable kindness is here? It would be thought a point of vast humility and benificence, if an earthly king, a feeble frame like all others of dying clay, were to descend from his throne, and lift up a filthy beggar, to make him the partner of his crown. But the condescension of GOD is infinitely greater. The LORD of heaven and earth, the everlasting *King of kings*, not only quitted his glorious throne, but became a man like thyself; a man of *sorrows*; a man despised and rejected; a man, who in his own created world, *had not where to lay his head*; and, finally, a man to bleed, and groan, and die; not for the safety of his friends, but for the salvation of rebels, of apostates, of enemies. He died for those, who could never so much as have thanked him for dying, did not he add to that wonderful love the additional gift of his Spirit and grace. Almost every one would think himself bound in gratitude to pay a particular respect to a person, who might have saved an earthly life: But how low is the thankfulness, how poor the return of love, is the most ardent affection of the children of GOD, to HIM; who not only hath saved them to a life of grace, and to the possession of a thousand comforts, which the world cannot know, on earth; but hath also assured them, by this *earnest of their redemption*, of a life eternal with him, in heaven.

GOD WITH US should ever imply the Christian's resignation to GOD. The will of GOD should be his will; and indeed he can never walk comfortably, nor even faithfully, unless it is. To walk otherwise, is not only to walk in sorrow, but in folly. 'Tis a great matter to have our wills in unison with GOD's; and indeed far above the power of flesh and blood. It is an easy thing to *say*, *Thy will be done*; but when that will *is doing*, and it thwarts (as it usually does) the inclinations of the carnal mind, with its worldly selfish views; then to feel a resigned heart to the conduct of grace and providence, is a demonstration, that GOD *is in us of a truth*. None but the Al-

* Col. i. 24.

mighty, who made heaven and earth, can bow the proud stubborn mind of sinful man to a subjection like this. A man may easily bend his knees in shews and forms of service; but none but GOD can bend the heart in a real submission to the divine will. The light of free grace alone can make a man conscious of the worth of that grace, and of his own dependence from moment to moment upon it. Then "the soul, sensible of its own inability, surrenders up itself to the almighty Redeemer, and subjects itself to the rules of his dominion, as the clay to the hand of the potter; and so the soul in every nerve of it is loosed, and lies down at the will and disposal of the Lord, to do as it seemeth good unto him; and, by this means, the soul ceaseth from its own private interest, and submits itself to the merits, mercy, and laws of the Mediator, to be dieted, cloathed, and employed by him only; and lives no longer by the *life of its own hand.** He stretcheth forth his hands (to use our Lord's expression on another occasion,) and another girds him and leads him whither his fleshly reason would not. He knows never a step of his way, but as the word and Spirit guide him.†" Yet none can conceive, but those who have experienced a subjective resignation to the mind of CHRIST, what sweet complacency attends the soul in this almost solitary walk; and what fellowship subsists between *Christ* and it, in this path to heaven, when *thus they are agreed.*‡ Resignation to *Christ* is never neglected by him: And communion with Christ is (more truly than can be said of any pretended human virtues) its own reward.

It was a just remark, which perhaps the experience of every believer may more or less confirm, "That the surest way of obtaining any mercy from GOD, is to be contented, if it be his pleasure, to go without it." No *mercy* can come from him; but by his own *will*, in his own *way*, and in his own *time*. If a believer wish to have it sooner; he may find the rod for his impatience, but he must *wait* for the blessing. This is to teach him that hardest, humbling, lesson of all vital experience; That, as he renounces his *self-righteousness* in *coming* to GOD, he must renounce his *self-will* in *walking* with GOD. An idle and

* Isaiah lvii. 10.

† See Mr. *Dorney's Practical Discourse of Salvation*, p. 163. 3d edit.—A book, fraught with the richest demonstration of divine grace, and the profoundest knowledge of the spiritual life. Like a beautiful tree, laden with the most delightful and exquisite fruit; its branches, though indeed out of the reach of a common, trifling profession, can well reward the attention of those, who bring the help of a right experience with them.

‡ Amos iii. 3.

carnal *Antinomian* may talk of the one; but the living Christian alone is enabled to know and effect the other.

Lastly; GOD WITH US implies *our being with* GOD for ever. The gifts and the calling of GOD are without repentance. Whom he *once* loves, he loves *to the end;* and whom he blesses with his grace below, he will crown with glory everlasting above. There the redeemed of the *Lord* shall behold the unutterable glories of their precious IMMANUEL: They shall see his transcendent excellence as GOD, and his amazing benignity and goodness as the GOD-man. *They shall enter into the* spiritual *Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.**

I.

'Tis grace alone, which lifts the mind,
From meaner views, the LORD to please;
And prompts the soul in him to find
All that the soul can taste of ease.

II.

How blest such hours serenely glide,
'Midst wrecks and horrors all around!
Nor shall death's rough or rushing tide
That placid sense of life confound.

III.

Pleas'd with his Father's sov'reign will,
Who best can choose, and best decree;
His word he trusts him to fulfill,
With patient eye, and waiting knee.

IV.

He sails o'er time's tumultuous main,
Dependent on eternal care;
And cannot doubt the port to gain,
For GOD hath sworn to bring him there.

* Isaiah xxxv. 10.

MOST HIGH.

THAT this title pertains to GOD alone, will require but little demonstration. The supremacy of *high and lofty One, who inhabiteth eternity*, is plainly asserted, and his dominion over all existence clearly implied, by this glorious name. The name is derived from a Hebrew root, which signifies *to ascend*, and it inculcates, that the praises, services, sacrifices, and acknowledgments of all the creatures should *tend upwards* to the Almighty, as to their proper direction, and that they become *exaltations* only when they do so.* It also denotes, that, beyond the highest praises or the sublimest conceptions of the most elevated beings, HE is still the MOST HIGH, and infinitely above them all. This ascription is frequently joined with other divine titles, and frequently occurs by itself; but, whether by itself or in conjunction, it is never addressed, in a religious view, to any being but the Supreme. It would involve an absurdity, and form but a blasphemous compliment; if this epithet, so simply characteristic of divinity, were applied to any creature. The devil indeed seems to have coveted a distinction of this sort, and even solicited our Redeemer

* For this reason, the *burnt-offering* [עלה, *offering of ascension*, made by fire, for *a sweet savour unto* JEHOVAH] was to be לרצון, of the believer's *own free inclination*. He was to come to this duty with a *gracious will*, and offer himself in spirit to the will of GOD. This gracious will, being humble, meekly submitted itself, in the victim and as a victim, to the divine will, of which the offering was a sacramental pledge, and signified that the one stood and was accepted for the other.—This rite was an exhibition of that doctrine in the New Testament, that *we are heard, if we ask any thing according to the will of* GOD. We are then denied nothing, because we desire nothing but what he wills to bestow. If we ask otherwise, we make no true עלה no *ascending offering of our souls and services to* GOD, *for a sweet smelling savour* through Christ; and therefore *asking amiss*, we do not, and ought not, to obtain.—If the doctrine of the various sacrifices under the law were better understood, it would appear, that the antient believers had the *gospel preached unto them as well as unto us*, and that they were not such shallow divines, as many of our modern divines imagine them to have been.

to make the acknowledgment to him; but none but a devil, or those befooled by the devil, could ever be wicked enough, or stupid enough, to pay it. Of this sort were some antient heathens, who, continually depraving the little knowledge which remained among them of the true GOD, gave this splendid title, among others, to their imaginary deities.* They, in the first instance, worshipped the heavenly bodies as the sensible representatives of the true GOD, or the second causes instead of the first; then the elementary powers of nature, and nature itself, for the GOD of nature, or, what is *produced* for the great PRODUCER; and, at last, the vilest and most sordid representations of those powers, that head could imagine or hands compose. They could go but one step lower, and that they went.—They worshipped the devil himself; and, it must be owned, with rites aud ceremonies suitable to the object. In this they exhibit a melancholy picture of the human understanding, left of GOD; and prove, that there is nothing so vain, so sottish, or depraved, but which will be greedily enough received if it but concur with the filthiness or superstition of the carnal mind.† The apostle, in the first chapter of his epistle

* The *Phænicians* styled one of their gods, probably the *sun*, Ελιθ, [from עליון] or *Elioun*, meaning thereby the ὑψιστος, the *Most high* or *chief God*. This was the *Rimmon* (or, according to *Hesychius*, Ραμαν) of the Syrians [corrupted from the divine name מרום] and, afterwards, the Roman *Pomona* SELD. *de Diis Syr. Prol.* p. 18. KIRCH. *Oedip.* Synt. iv. c. 21, BRYANT'S *Anal. Ant. Mythol. Rad.* p. 13.

† Among the many superstitions practised almost over all the East, the worship of the *serpent* seems not the least extraordinary. From the wiser and more intelligent *Chaldæans* and *Egyptians*, this probable corruption of the tradition, respecting the *instrument* of man's fall, made its way into the most remote and inhospitable regions of *Africa*. The serpent is to this day a favourite divinity among many of the *Negro* states, and particularly that of the *Whidahs*. An odd incident, which may serve to mark the folly that necessarily attends idolatry, the author of a late *History of Jamaica* has related, in the 379th page of his second volume. "In the year "1697, a hog, that had been teized for some time by one of these "reptiles, killed and gobbled it up. The Marbuts, or priests, "went with their complaint in form to the king; and no one "presuming to appear as counsel for defendant *Hog*, he was con- "victed of the sacrilege, and an order issued for a general massa- "cre of all his species throughout the kingdom. A thousand cho- "sen warriors, armed with cutlasses, began the bloody execution; "and the whole race of swine had been extirpated from *Whidah*, if "the king (who loved pork) had not put a stop to the carnage, by "representing to the Marbuts, that they ought to rest satisfied "with the vengence they had already taken." How ridiculous and absurd is the mind of man, under the impressions of superstí-

to the *Romans*, paints, with great expression, the ugly outlines of the antient idolatrous character. Nothing could exceed the madness or the obscenity, of (what they called) their religion. The one is too shocking to mention; and the other too indecent to name. The sacrifices to *Moloch* arose to as high a mark in barbarity and brutishness; as those to *Baal Phegor*, or *Peor*, and others, in impudence and bestiality. In the one or other of these respects, neither beasts nor devils could equal them.

The apostle, speaking of *Christ*, says, That he is OVER ALL GOD *blessed for ever.** Now, this could not be true, if Christ were not the MOST HIGH: But the Scripture says, that JEHOVAH ALONE is the MOST HIGH, and that in every degree which can be named;—*over all* the universe of things, as well *over all the earth.*† CHRIST, therefore, is JEHOVAH, the HIGHEST, and, respecting his Godhead, JEHOVAH ALONE.

The *Israelites* provoked and *tempted* the MOST HIGH in the wilderness: ‡ But CHRIST was with the *Israelites* in the wilderness, § and was in the wilderness *tempted* by them: ‖ Therefore, CHRIST is the MOST HIGH.

None but GOD can have any propriety in the saints. They are *his*, and his *alone*. Hence they are called *the saints of the* MOST HIGH,** because they pertain only to him. But the saints are said to be the saints *of the Lord Jesus Christ*, yea *all his saints;* evidently meaning all them, who ever were, are, or shall be made such.†† JESUS CHRIST is therefore, GOD MOST HIGH, the *King of saints*.

John Baptist went before the face of the LORD, or the HIGHEST, being his *prophet, to prepare his ways.*‡‡ But he

tion! 'Tis hard to say, who are the greatest dupes—the *Negroes*, who fancy the divinity of serpents, or those of the *Papists* who believe, that 150 companions of *Joseph* of *Arimathea* miraculously sailed over sea upon his son's shirt; and such like fables of their legends.

* Rom. ix. 5. A late writer, in order to make the apostle an *Arian*, has had the boldness, against all authorities, to *alter the divine record* in this text; he would have the words ο ων be turned into ων ο; by which management he would divert a passage, which positively ascribes essential divinity to Christ, to another subject. He should know, that this doctrine, however expressed by, doth not depend upon, any one single text, but is contained in many, and is also absolutely necessary to that *proportion or analogy of faith*, which runs through the Bible.

† Psalm lxxxiii. 18. ‡ Psalm lxxvii. 17. 56. § Acts vii. 38.
‖ 1 Cor. x. 9. ** Dan. vii. 18.
†† 1 Thess. iii. 13. ‡‡ Luke i. 76.

went before the face of CHRIST to *prepare his way:* * And CHRIST is, therefore, the LORD, the HIGHEST.

These arguments for *Christ's* divinity, drawn from the application of the name MOST HIGH, are convincing and irrefragable; because they are grounded upon the infallible evidence of GOD's holy word. Others might be drawn from the analogy of faith, and the reason of things; if, after such incontestable proof, they could be deemed necessary. He who can melt the hearts of his people, or bend the neck of his enemies; he, who could raise the dead to life, or, by his own power, vanquish death itself; he, whom angels worship, and all the hosts of heaven adore; must surely and indeed be JEHOVAH the MOST HIGH *over all the earth.* And who is this but CHRIST? He hath conquered his redeemed by love, and his foes by power. Irresistable is his work upon both. The former are made willing to submit to the golden sceptre of his grace; and the latter, left in the rebellion of their fallen nature, by a præterition which his wisdom and sovereignty can best explain, are justly ruled by the iron rod of his wrath. Whatever he does is assuredly right. It is eminently so, in what we can comprehend; and we may take his word, that it is no less right and just, in what we cannot. *He hath mercy on whom he will have mercy; and, whom he will, he hardeneth.*† In other words, CHRIST is the MOST HIGH, far above all controul of resistance and impeachment of wrong, *for evermore.*

If CHRIST then, O reader, be the HIGHEST in heaven and earth; hath he the highest place in thy heart, and is he the supreme in thy affections?——If it be thus with thee; thou mayest indeed be styled a *believer.* No created influence could have changed thy inclinations, from their old filthy channel of sin: No power, but the power of an almighty Saviour, could have conducted them, through the winding ways of a carnal mind, to the spring of holiness and of peace. And if the impulse, which is omnipotent, hath begun to reclaim; shall not the wisdom which is infinite, and the love which is eternal, carry on the gracious enterprize, and crown it with glory? The covenant, the promises, the attributes of GOD, confirm the reviving truth: And shall his people, who are so much concerned, be *slow of heart to believe it?*

The true believer, therefore, upon the most solid ground of experience, cofirmed and authorized by the divine testimony, is as much entitled, as exhorted, to rejoice in his Lord. *Who*

* Matth. xi 10. This argument is also urged in that excellent tract entitled, *The Catholic doctrine of a Trinity,* by the Rev. W. JONES. p. 4. 3d Edit.

† Rom. ix. 18.

shall separate him from the love of Christ? He may challenge the world, and all creatures. How is it possible to defeat the Almighty? How can eternal truth, solemnly engaged and gratuitously revealed, be contaminated with a lye, or exposed to a defeat? How can the wisdom of the Creator be over-reached or perplexed by any of; or by all his creatures?—Such is the Christian's trust and security in *Jesus*. He *giveth* to his sheep *eternal life;* and they shall *never perish*, neither shall *any* pluck them out of his hand. None but *Christ* could have wrested them from the devil's power: And will he suffer the devil to wrest them back again? In that case, *Satan* would seem to be the *Most High*, instead of JESUS the *Saviour* of sinners.

Justly then is *Christ* to the believer the *chiefest of ten thousand*, and *altogether lovely*. What views hath such an one, at times, of the great Redeemer? A thousand attractions appear in *Christ*, which the world cannot conceive; *because it seeth* HIM *not, neither knoweth* HIM. His wisdom, his love, his mercy, his humiliation, his blood, his righteousness, his gifts, and his graces; are the unwearied meditation of such a man's heart, the delightful topics of his tongue, and the very main-spring, substance and happiness of his spiritual life. Nothing good *without* CHRIST: every thing but evil *with* him.

This is thy incomparable portion, O Christian; and this is thy never-failing inheritance. Give praise then to thy heavenly Benefactor; for it well *becometh the just to be thankful*. And, like the celestial host which welcomed in his appearance upon earth, be living, as well as singing, *to his glory in the highest*. Within a while, (and he alone knows how soon that while may be,) after a little more faith and patience, and when thou hast accomplished his will in thy generation; he will exalt thee, from a vile body and a state of corruption below, to an inheritance incorruptible and undefiled, reserved for ever in heaven above. The *Highest* shall set thee up on high, and will stablish thee as the rock for ever.

WONDERFUL.

ALL the names and titles of GOD, in the Bible, illustrate the dignity and character of the great Redeemer. They shine in every page; because every page is, in some respect or other, treating of *Jesus*. But, in the text where this divine name of WONDERFUL occurs, there is (as it were) a constellation of titles; and such a constellation, as, were it not for the blindness of the human mind, and the obstinacy of the human heart, one should think, would be sufficient to confound all the *Arianism* and the confraternity of heresies upon the divinity of Christ, to the end of the world. The wisdom of GOD seems to labour for description, when it speaks of the glories of the incarnate Saviour, and therefore employs a great variety of epithets and names, which cannot with any propriety, in the sense and for the purpose to which they are applied, relate to any one less than HIM, who is GOD over all, and blessed for ever. All his names, excepting his name of essence, *Jehovah*, relate to the operations of his love upon his redeemed: and even this name, in conjunction with the rest, shines like a crown of everlasting glory upon the whole. His love is shewn by the variety of titles in every point of view; because of the narrowness as well as weakness of the human intellect. The Lord analyzes himself (as it were), that we might see that of him in parts or degrees, which we cannot apprehend as a WHOLE. For the worth, the excellency, and the grace of IMMANUEL, are so extensively glorious and divine, that no one name could possibly express them; and, after all the names which have been or can be ascribed to him, and by which we can conceive any thing of his majesty; still he has *a name far above every name*, and still possesses such wonders of glory as will be for ever employing, yet ever and for ever surpassing, all human understanding.

——"The *more* of WONDERFUL
"Is heard in HIM, the *more* we should assent.
"Could *we conceive* him, GOD he could not be;
"Or, *He* not GOD, or *we* could not be *men*."

YOUNG.

That this title WONDERFUL pertains to the MESSIAH, no one, who believes the Bible, can fairly deny; since the text, in which it occurs, can possibly relate to none beside. *Unto us* (says the prohet) *a* CHILD *is born; unto us a* SON *is given; and the government shall be upon his shoulder*: *and his name shall be called*, WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE. *Of the increase of his government and peace there shall be no end, &c.** If we turn to the first chapter of *Luke*, ver. 31. &c. we shall be led to conclude, without farther debate, that this CHILD *born*, and this SON *given*, of whose *kingdom there shall be no end*, is no other than the Lord *Jesus Christ*. An angel confirms the declaration of the prophet, by testifying its accomplishment in *Jesus*. An apostle fixes his seal to the important truth; that the attestation of three such witnesses upon earth, as an angel, a prophet, and an apostle, might remove every occasion of doubt from the heirs of salvation. And when we consider the Bible from beginning to end, viewing the promises of GOD and our necessities on the one hand, and contemplating the fulfilment of those promises, with the supply of all our wants, on the other; it seems impossible to believe, that any created power or love could undertake and perform so stupendous a task; or that an arm, less than almighty, could accomplish what was fore-appointed to the Redeemer. To the eye of faith, he appears, and will for ever appear, WONDERFUL in his incarnation and offices; a COUNSELLOR of infinite wisdom in constructing the plan of salvation; THE MIGHTY GOD in all his atchievements and victories; THE EVERLASTING FATHER in his love to his creatures; and THE PRINCE OF PEACE, both in his triumph over the discord of evil, and in *giving* the peace and consolations of the Holy Spirit to his people. But, as there is a rich fund of comfort to the believing heart in each of these names; it may be proper to consider them *distinctly;* and, while we meditate, may GOD afford us the comfort they contain!

WONDERFUL.

NO title could, with stricter propriety, be applied to the great Redeemer. Consider him in any point of view, either as GOD or man, or as GOD and man in one person; he is altogether *wonderful*. If we contemplate his works, both of creation and redemption; we shall find some legible characters of this WONDERFUL LORD indelibly written upon them all. And if we look into his word, the grand scheme and accomplishment

* Isaiah ix. 6.

of eternal redemption rise full in our view, if we have either eyes to see its glory, or sense to apprehend its worth. The *wonderful things of the law* or mind of GOD, are distributed in gracious profusion through every page; and nothing but the gross veil of darkness, which sin hath cast upon our fallen minds, could prevent us from being charmed with their beauty, wisdom, and truth. All that Christ did, and all that he suffered; both to introduce an everlasting righteousness, and to expiate infinite sin; was wonderful and glorious. There is, indeed, no end to the wonders of this precious Saviour in heaven and in earth. The angels pry into and admire them; the devils have felt and been astonished at them; men alone, left to themselves, are unconcerned; and form a wonder of a different kind,—most interested of *all* the creatures in the blessings of *Jesus*, they are naturally the least impressed by their value of *any*.

When *Christ*, the blessed angel of the covenant, appeared to *Manoah*, he assumed this name WONDERFUL.* But *Manoah*, feeling like a true believer the weight of his sinfulness, but falling like *Peter* under the sense of the load, mistook his character, and feared that, *because he had seen* GOD, he should *surely die*. *Manoah* confessed that he was GOD; but seems to have forgotten that he was GOD *the Saviour*; till his faithful wife reminded him of the gracious promises, which this Saviour left behind for their consolation.

If *Christ* were a mere man; what possible right could he have to so distinguished a title? If he had been the *first* of all the *works* of GOD, he might indeed appear wonderful to the scanty *reason* of man; but he could not be essentially and properly wonderful in *himself*. This is peculiar to the origin of all that is great and magnificent, even JEHOVAH himself. All that is remarkable and astonishing in the universe of beings and things, is entirely *derived*; and there must be a cause, superior to all, which, of necessity, must transcend in wonder. In this respect, we may say with the poet,

These are thy glorious works, Parent of good,
Almighty, thine this universal frame,
Thus wondrous fair: THYSELF *how* WONDROUS *then!*

MILTON.

The prophet *Isaiah* could only style him by this great name, in reference to his *divinity*: Nor can the other titles, which follow in this glorious climax, be attributed, without blasphe-

* Judg. xiii. 18. Our translators have rendered פלאי in this text *secret*; but, in *Isaiah* ix. 6. they have translated פלא *wonderful*. They both relate to CHRIST as the *fore appointed* and *astonishing* agent of salvation.

my, to any creature. The prophet had no thought, in this case, but of his Maker; and would have been guilty of a strange piece of nonsense, if he had proclaimed a mere *mortal* redeemer, who, notwithstanding, was to rule and govern *without end.* Such a declaration could have afforded no comfort to his own soul, nor have administered any hope to GOD's people. If *Isaiah* had known no better redeemer than this; he had never been able to have sustained the malice of his enemies, nor could have patiently endured to be sawn asunder, in his old age, for the testimony of JESUS.

As a proof, that this divine name was not misapplied to the great Redeemer in the Old Testament; we find that, in the New, he constantly exhibited his right to the appellation, by the vast and continued series of miracles and prodigies which he wrought: And he wrought these at a time, when not only the world was learned and inquisitive, but when the Jewish nation also had long been unaccustomed to such things; the appearance of miracles having ceased among them for many hundred years.* Here we may behold him (to use the words of *Job*) as GOD, *who doeth great things—and wonders without number:*† And these demonstrate him to be the LORD *of Hosts, wonderful in counsel, and excellent in working.*‡ To these the apostles appealed as evidences, as supernatural and irresistable evidences, of the truth of their mission, and the glory of their Master. *Signs and wonders* were continually *done by his name;* § both in proof of his power in heaven and in earth, and of the exaltation of his wonderful *name above all things.*

* *Witsius* esteems that miracle mentioned in 1 Kings xiii. 20. to have been the last miracle under the law; and this was about 800 years before Christ. See his very excellent Dissertations *de Miraculis* JESU, apud *Melet. Leyd.* p. 330, &c. He computes, that all the miracles from the beginning of the world to Christ, for a space of near four thousand years, amounted to about one hundred and fifty; but that those exhibited by Christ, and in his name, were almost as innumerable as undeniable, being performed upon an immense variety of persons, at different times, and upon all sorts of exigencies, while nothing of the kind was pretended to be done in the world. To this it may be added, that the Jews, who thought themselves deeply concerned in detecting any impostures upon this subject, did not venture to deny facts so open and palpable as these were, but attributed them to an agency superior to that of man, though (with a stupid as well as malignant and blasphemous absurdity) they could find no better agency than the devil's, or the stolen pronunciation, by way of charm, of the name JEHOVAH.

† Job. ix 10. Ps. lxxii. 18. ‡ Isaiah xxviii. 29.

§ Acts iv. 30.

What strikes the Christian with supreme amazement is, that this MIGHTY GOD should become a *child*, should in human flesh be born into this world, and then be tormented out of it, for the salvation of his rebellious creatures. This renders the *Messiah* WONDERFUL indeed! *He took not on him the nature of angels:—That* would have been a great degradation. But he assumed the flesh of man, of fallen man, of hateful and hating man, of man his enemy and averse to be his friend. This was emptying or humbling himself, beyond conception. If *Alexander* the Great, who conquered the Eastern world, had stooped to have given up his life for the preservation of a few ants, even after they had annoyed him; his conduct would have yielded but a very faint image of the infinite condescension of JEHOVAH-JESUS, in the salvation of his redeemed.

Let all the world fall down and know,
That none but GOD *such love could show.*

DR. WATTS.

What abundant reason then has every believer to rejoice, and with the prophet, to cry out; O LORD, *thou art my* GOD, *I will exalt thee, I will praise thy name; for thou hast done* WONDERFUL THINGS; *thy counsels of old are faithfulness and truth.** If we felt and understood more of the wonders of grace; we should grow more and more astonished, that such transcendent mercies should strike us so little, and that our hearts could possibly be so cold as they are at the very mention of them. What a melancholy proof is this O Christian, of the natural obduracy and corruption of thy nature, and of its utter alienation from the life and love of GOD? How rarely dost thou feel thy soul truly alive for GOD! And how *little*, when it is? And if this be the case, under the power and dominion of grace; what must the situation of the mind be, under the power and dominion of sin? Never was the state of man, whether regenerate or unconverted, more exactly described, than it is by our LORD in the parable of the virgins. *While the bridegroom tarried, they* ALL *slumbered and slept.*† The most watchful amongst them *slumbered;* and the most remiss of all did but *sleep*. They seemed nearly in the same state of indifference, and were all, in a manner, alike neglectful of their most important concerns. What an humbling reflection then must this be to thee, that the richest discoveries of grace upon earth can scarcely keep thine eyes open towards heaven? and that the stupor of thy soul is so great, that the fury of the devil, the trials of the world, and the natural wretchedness of the flesh,

* Isaiah xxv. 1. † Matth. xxv. 5.

cannot keep thee wide awake, here upon the very confines of hell?

If we look to the religious world about us; we may see the same melancholy picture delineated upon a larger and more general scale. A light, easy, trifling profession, is the great characteristic and bane of the present day. Many seem satisfied, if they can but talk others into a good opinion of themselves, and appear too contented to pass their life in the idle approbation of men, without any real or abiding intercourse and communion with GOD. They become, without meaning it, of the *Arabian* sect, which *Maimonides** treats of, mere *Medabberim*, all *praters*; spending their time upon words to no profit, but the subversion or amusement of the hearers. Such loquacious professors seem to have no due sense of the absence of GOD upon their spirits. Hence is derived that frothy, unprofitable, conversation, without savour and without grace, which so much abounds to the disgrace of the gospel, and to the disquiet of souls. Too many act, as though it were sufficient to make a shew of themselves under the ordinances, without possessing those sealing testimonies of GOD's love upon their hearts, which those ordinances were appointed to confirm and improve. And hence they are as vain at other times as the rest of the world, and seem to pursue little else than its vanities, its pride, or its cares. A wretched profession of truth without any possession of its joy! Were the Son of man to come at this time; O how little true faith would he find upon the earth! How little grace amidst a world of noise! For many a long shadow, how little substance and stature.

Be it thy privilege and portion, happy soul, who *knowest whom thou hast believed*, to turn away thine eyes from men, from the world, and from self, to HIM, who is *glorious in holiness fearful in praises, doing wonders!* He hath given thee a *curious*, a precious *girdle*† indeed; and with it do thou therefore *gird up the loins of thy mind*. Contemplate on what HE *hath wrought;*

* *More Nev.* P. i. c. 69, and 71.

† Exod. xxix. 5. The emblematic girdle of the high priest, mentioned in this text, and to which the apostle *Peter* probably alludes by *girding up the loins of the mind*, as becomes *priests to God and the Father*, is named חשב from a root which signifies to *think, compute*, &c. Which, therefore, the lxx rendered by λογιον and St. *Jerom* by *Rationale*, and which seems to denote that, as this outward girdle was used to bind the flowing garments of the high priest together, so the spiritual girdle, or *a right understanding in all things*, connects the garments of salvation, or the truths and graces of the gospel into a divine analogy, for the believer's use, comfort, and edification. Without this, however, a man can be at the most but a poor, dissipated, unconnected, and unrecollected professor.

and remember, he hath wrought it all for thee. *Every* believer has a right to the whole of *that*, which JESUS purchased for *all* believers. It belongs to all in general, and yet to every one in particular. Consider then the work and offices of thy wonderful Saviour, as undertaken and executed in thy particular behalf, and as tho' thou wert the only one he came to redeem. His redemption indeed would not have been complete without thee; for, without the weakest and the least believer, (O happy truth!) the covenant of grace and the work of grace cannot be fully accomplished. He, who made his covenant sure, hath made thy name sure for ever therein. The number of the elect is certain and *must* be fulfilled; Take but *one* away, and there cannot be said to be *one hundred and forty-four thousand*, a square, complete and perfect number, standing with the lamb of GOD.* The planetary orbs vary not a moment or an hair's breadth in their courses; and there cannot be an atom added to, or taken from, the universe of nature: Nor will there be any thing, or any person, either wandering to disorder, or wanting to complete, the system of grace. Let thy heart join then with the heart of the prophet, in saying; *How great are* GOD,S *signs! And how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation.*†

COUNSELLOR.

CHRIST is not only *wonderful* or *admirable*, in himself; but he is also the COUNSELLOR of GOD and man. As a person in the divine essence, he is concerned in all the counsels and decrees of the most high; and, as a partaker of man's nature, he condescends to instruct the simple and ignorant among men, and those *who are out of the way*. Nothing was done without him, as GOD; for *without him* (says the evangelist) *was not any thing made that was made.*‡ He was the wisdom, who counselled in all; as well as the power, who executed all. Thus he declares of himself; *counsel is mine, and sound wisdom*: I AM *understanding, I have strength.*‖ He

* Rev. xiv. 1. † Dan. iv. 3. ‡ John i. 3. ‖ Prov. viii. 14.

was to *build the temple of* JEHOVAH, or *gather together in one* all his elect people to be *an holy temple in the* LORD:* He was to *bear the glory, to sit and rule upon his throne*, to be *a priest upon his throne, and the counsel of peace was to be between them both.*† As the great Mediator, he was to *order the kingdom* of grace, and to *establish it in judgment and in righteousness for ever.*‡

Now, if *Christ* be JEHOVAH's *Counsellor*, he must be JEHOVAH or GOD; for *who*, beside a person in himself, *hath known the mind of the* LORD, *or who, among the creatures, hath been his counsellor?*§ *Who*, (says the prophet) *hath directed the* SPIRIT *of the* LORD, *or, being his counsellor, hath taught him?*‖ No created wisdom could assist the wisdom which is uncreated. The faculties, made, cannot communicate intelligence to him, who made them. GOD neither asks advice, nor needs it, from the most splendid workmanship of his wisdom and power; and much less from the narrow, feeble, and now benighted intellect of man. And, therefore, were *Christ*, according to the *Socinian* dream, a man, and only a man: or, were he, according to the *Arian* blasphemy, a dependent and inferior God; he could, upon no account, be JEHOVAH's counsellor, nor confer with him in the arrangements of his providence, or in the execution of his decrees. *He* must be equal to the FATHER and the SPIRIT, that he might suggest his counsels; and *they* must be equal to him, that they might concur in them. Infinite wisdom can receive no communications from a wisdom less than infinite. But the three divine persons in the sacred essence, being joint, undivided, and inseparable participants of whatever knowledge, or power, or attribute, is peculiar to that essence; they covenant, determine, and execute, equally, jointly, and inseparably. Thus *Christ*, upon the ground of his essential divinity, and upon *that* alone, is JEHOVAH's *fellow*¶ (or equal,) and JEHOVAH's *counsellor.*

Christ is also the *counsellor* of his people. *Nicodemus*, struck by his *mighty works*, said truly of him, *Thou art a teacher come from* GOD; though that master in *Israel* could neither understand, nor receive, his counsels. *Nicodemus* had not learnt that very difficult lesson of grace; namely, to know his own ignorance; and therefore he cavilled at the humbling doctrine of the great instructor. But *the meek* (as the Psalmist sings) *will he guide in judgment, and the meek will he teach his way.*** A high-minded sinner overlooks the lowly *Jesus*. The

* John xi. 52. Eph. i. 10. ii. 21. † Zech. vi. 12.
‡ Isaiah ix. 7. § Rom. xi. 34. ‖ Isaiah xl. 13.
¶ Zech. xiii. 7. See above in the note under IMMANUEL.
** Psalm. xxv. 9.

humble in heart, those who have been made sensible of their own ignorance and folly, are alone willing (like *Mary*) to *sit meekly at his feet*, and receive his word. These he *guideth continually*;† these *he maketh to lie down in green pastures, and leadeth beside the still waters.*‡ *They shall not hunger nor thirst*, (says the prophet,) *neither shall the heat nor sun smite them; for he, that hath mercy on them, shall lead them, even by the springs of water shall he guide them.*§ He is their *advocate* with the Father, as well as the *propitiation* for their sins; and hath left this comfortable assurance to his people of all generations, *Lo, I am with you alway, even unto the end of the world.*‖

This condescending character of our gracious LORD forms another incontestible argument of his glorious divinity. For, how could *Christ counsel* an *almost infinite number* of people, in all *ages*, in all *places*, in *every instant*, and at the *same instant*; unless he were both *omnipresent* and *omniscient*? And surely, any one may conceive, that a gracious being, thus present to help, thus able to advise, thus willing to uphold, from one end of the world to the other, in all ages, and at all times; must necessarily be omnipresent and omniscient. Christ himself being true, it cannot be otherwise. If then the Lord *Christ* possess these divine attributes, he must be equal to JEHOVAH and a person in JEHOVAH; since none but the true and very GOD, according to the opinion of the *Deists* themselves, can occupy all space, and know all things. But (to use the apostle's words) as in Christ *are hid all the treasures of wisdom and knowledge*;¶ so, therefore, in *Christ*, reside all the glories of the GODHEAD. The *treasures*, and ALL *the treasures of wisdom and knowledge*, could not dwell in any creature. Speaking with reverence, GOD must undeify himself, and transfer his very being and perfections to another, before such a proposition could be true. Yet Christ *hath* all these treasures; *is* this very GOD; and hath manifested the effects of his GODHEAD and power, throughout the believing and spiritual, as well as the natural and visible world. As JEHOVAH's counsellor he must be one with and equal to JEHOVAH: And as the counsellor of myriads of his creatures, diversified and dispersed, in earth or in heaven, he can be no other. Truly, he is JEHOVAH IMMANUEL himself, though he condescends, with wonderful mercy, to be also a LAMB, who *feedeth and leadeth* his people *unto living fountains of waters*; and who will, one day, *wipe away every tear from their eyes.*

† Isaiah lviii 11. ‡ Psalm xxiii. 2. § Isaiah xlix. 10.
‖ Matt. xxviii. 20. ¶ Col. ii. 3.

Considering all which *Christ* hath done, and all which he hath promised to do; we may justly pronounce of him, with the prophet, That it must *come forth from the* LORD OF HOSTS, *who is* WONDERFUL *in* COUNSEL, *and excellent in working*.* None, but GOD, could *devise* such a plan of salvation: None, but GOD, could *undertake* and *perform* it.

For the comfort of his people, the Scripture hath revealed, that *Jesus Christ*, as GOD, is not only a *counsellor* in the blessed Trinity; but also as GOD-man, a *counsellor* and an *advocate* for *them* with the FATHER. All his *counsels*, declarations and intercessions, are, therefore as certain, positive, and effectual, as the power, love, and wisdom of his Godhead could make them. Thus he speaks by the prophet; *I am* GOD, *and there is none like me, declaring the end from the beginning, and from antient times the things that are not yet done, saying, My* COUNSEL SHALL STAND, *and I will do all my pleasure*.† By this *determinate counsel and foreknowlege of* GOD, CHRIST effected not only the possibility of salvation; but, by the same *determinate counsel and foreknowlege*, he rendered salvation, in every instance and object, precise, invariable, and sure. There could be no contingencies; because the whole was the subject of a covenant: Unless we can suppose, that any thing might happen, which GOD could not foresee, or did not provide for in that covenant. But, blessed be GOD, the COUNSEL of JEHOVAH doth not act *pro re nata*, or according to occasions, but *standeth for ever; and the thoughts of his heart* reach, not only to the affairs of a moment, but *to all generations*.‡

Solomon's temple was all contrived, and every part and member of it framed and fashioned for its place, before any attempt was made to bring them together, upon the holy mountain. So, in the sum of things, not one random professor, unappointed and unforeknown, can enter into glory; nor one certain and actual believer, foreordained and prepared for his mansion, be forgotten or shut out. No, every member of Christ's mystic body will be able to say with the prophet; JEHOVAH, *thou art my* ALEHIM, my covenant GOD, *I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth*.§ Redemption was not the thought of a day; but, like its divine author and the mercy which produced it, is *from everlasting to everlasting*, above all uncertainty or decline.

These counsels of *Christ Jesus* work *in*, and work *for*, every one of his redeemed. They lead the children of GOD into all truth; and they preserve them safely from (what is worse

* Isaiah xxviii. 29. Jer. xxxii. 18, 19. † Isaiah xlvi. 9, 10.
xxxiii. 11. § Isaiah xxv. 1.

than any outward pestilence) the pestilence of error. The great *Abithophel*, the evil counsellor, and arch-deceiver of the world, is continually defeated by the superior wisdom of *Jesus*; and all his cunning devices, against the happiness and safety of his people, are perpetually brought to nought. No knowledge, but the knowledge divine, could elude so many stratagems, could defeat so many wiles, and disappoint so many snares, which that great enemy of souls is indefatigably framing, and artfully placing in the way. The fertile genius of *Satan*, and of *Satan*'s hellish bands, becomes not only absolute idiotism and folly, opposed to the wisdom of *Jesus*; but even subserves those very purposes, which it eagerly meant to destroy. No weapon, formed against the redeemed, can prosper: The wit and the malice, the rage and the strength, of devils; only serve, like a hedge of thorns, to keep the sheep of *Christ* within the fold; and have no effect or operation, but what is absolutely contrary to their own design. Thus *Satan* is not only a fool, compared with the wisdom of *Jesus*, but a mere tool to accomplish, towards the faithful, the discipline of *Jesus*.

What incessant obligations then hath the believer to *praise the* LORD, with *David*, *who hath given him counsel?** The counsels of the LORD, like all the rest of his mercies, are *given*, freely given, without money and without price, to the people of his grace. None, but believers know; how the view of this exuberant goodness, and this wonderful freeness of the divine favor, can warm the heart, while it enlightens and instructs the mind. None, but believers, can conceive; how much the experience of GOD's unmerited mercies, from time to time, strengthens and assures the soul of their continuance with them for ever. And believers themselves do not know, and cannot know, while upon earth, what counsels of glory and love remain to be unfolded to them in heaven. The LORD doth not bestow his love for the purposes of a day; but makes it to subsist upon the objects of his favour, and to grow more vigorously in them, without any danger of excess, throughout eternity. If GOD set his love upon his people, and did not spare his Son for their sakes, when they were enemies, and rebels, and traitors; how much more, when they are made his friends, and adopted to be his children, shall they be partakers of his unspeakable bounty? How sweetly might that man depend upon the fulfilment of all his Saviour's promises, who hath found the promise of his gracious Spirit fulfilled within his heart?† How securely, yet far from carnal slightness; how happily, yet not with idle mirth; may that man pass through time, who hath GOD for his friend, *Christ* for his counsellor,

* Psalm xvi. 7. † John xiv. 17.

and heaven for his home? How blessed the Christian, who unreservedly *commits his way* unto the LORD, and who fiducially depends upon him to *bring it to pass?* How rich is this promise of *Jesus* to such an one?—*I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye;* or (as in the margin,) *I will counsel thee, mine eye shall be upon thee.** Yes, Lord (might he say,) I believe thy promise; O help my unbelief! I believe, that thou wilt guide and direct me; I am persuaded, by thy gracious power working in me, that thou wilt lead me on from strength to strength, and from one degree of grace to another; I am assured of thy favor, and I am happy in thy love. Thou wilt never, never leave, nor forsake me; but wilt guide me, from day to day, by thy counsel, and afterward, when thy designs of providence respecting me in this world are accomplished, wilt receive me to thy Glory. There shall I see THEE, whom my soul loveth, face to face; there shall I behold the glories of the Deity in the exaltation of thy wonderful humanity; and there (O ineffable joy!) shall I be for ever like unto, as well as ever with thee. Then shall I perceive (what now I cannot fully perceive through the veil of my mortal body) the wisdom of all thy counsels, the justice of all thy decrees, the fitness of all thy providences, and the glory of all thy works. Then shall I join the universal chorus of heaven, and sing (as mortals cannot sing,) without one discordant note, or one untuned faculty of soul, the loving-kindness and mercy of my GOD. Then shall I glorify HIM, who brought me out of dismal darkness into marvellous light; who plucked me as a brand, half-destroyed by sin, from everlasting burnings; who translated me, from the tyranny of evil spirits, into the glorious liberty of his children. Then shall I cast my crown at his blessed feet, and acknowledge, with a transport of love and joy, that all I have and all I am did wholly proceed from him; that to him alone they are to be ascribed; and that he only is worthy, he only is the LORD, for ever. "O my GOD; O that joy; when shall I be with thee!"

I.

My feeble feet aspiring climb
The narrow steep ascent to GOD:
Onward I press, with hope sublime,
Along the road the fathers trod.

II.

JESUS his care and counsel gives;
JESUS my failing strength supplies;

* Psalm xxxii. 8.

My soul below *for* JESUS lives,
And he *for me* above the skies.

III.

When shall I see him face to face;
When to my dear Redemer fly:
When shall I meet his kind embrace,
And find his welcome rest on high!

IV.

Come, dearest Saviour, quickly come;
Life, without thee, is life forlorn:
O take thy longing pilgrim home—
My soul for earth was never born!

MIGHTY GOD.

CHRIST is not only GOD, but the *mighty* GOD. This he necessarily is in the perfection of his *divine* nature: But, bearing also our *human* nature, which is subordinate in himself to the divine, he might justly say; *All power is* GIVEN *unto me in heaven and in earth.** The power, which was inherent in his divinity, was, by the covenant of grace, delegated to his humanity: And, therefore, as GOD-man, in one person, he is *the fulness, that filleth all in all.*† Some are of opinion, that these two words, MIGHTY GOD, as well as the rest in the verse, are distinct titles, and that they should have been rendered, *The* AL, *the* MIGHTY ONE.‡ But, without any injustice to the text, the one may be used, as in our translation, adjectively to the other. The epithet גבור, rendered *mighty*, not only conveys an idea of simple power and strength, but of *conquering* strength and prevailing power. It denotes the most emphatic strength.§ Thus CHRIST is not only *mighty* in his energies, but *irresistably* efficacious, and supremely *almighty*.

* Matth. xxviii. 18. †Eph. i. 23. ‡ HIERON. *Com.* in loc.

§ *Abarbenel*, and other writers, both Jewish and Christian, apply this title גבור, and particularly in Jer. xxxi. 22. to CHRIST or GOD. HULSII *Theol. Jud.* p. 300. POCOCK. *Not. Misc. in* Maimon. p. 348.

We have before considered, how frequently and properly the title AL is applied to the Lord *Jesus;* and, therefore, it may suffice here to dwell upon his assumption of the name *mighty or mighty one*, so commonly used in the Scriptures.

Jeremiah *prayed unto* JEHOVAH, *saying*, O ADONAI JEHOVAH, &c.—*the great, the* MIGHTY AL, *the* LORD OF HOSTS *is his name.** The LORD OF HOSTS, by the confession of the *Arians* themselves, is the supreme Deity. Now, by this text, the MIGHTY AL is the LORD OF HOSTS: But CHRIST, as appears from *Isaiah* ix. 6. is the MIGHTY AL: And, therefore, CHRIST is the LORD OF HOSTS and GOD supreme.

Isaiah was directed to prophesy in the name of the LORD, saying, *All flesh shall know that I* JEHOVAH *am thy Saviour and thy Redeemer; the* MIGHTY ONE *of Jacob.*† But, *Jesus Christ* is the Saviour and Redeemer: And, therefore, he is both JEHOVAH and the *Mighty One* of *Jacob.*

The *Psalmist*, when *his heart indited a good matter*, and he was speaking of the things *touching the* KING, calls upon him as the MIGHTY ONE, full of *glory and majesty*, and sings of him in this enraptured language; *thy Throne*, O GOD, *is for ever and ever; the sceptre of thy kingdom is a right sceptre.*‡ These very words an infallible commentator applies to the Lord *Jesus Christ*; and, therefore, we cannot be mistaken in asserting, that he is GOD, the MIGHTY ONE. The first chapter of the Epistle to the *Hebrews* has rendered the point indisputable.

Nor was our Redeemer mighty in name or in word only, but in deed and in truth. He himself, as GOD, declared, that WHAT THINGS SOEVER he [the Father] *doeth*, THESE *also doeth the Son likewise.*§ This he could only do, by being *One with* GOD and *equal to the Father.* The evidences of his divinity stand upon facts, as well as upon prophecies and declarations; and taking all together infer a conclusion, which the wit and malice of men and devils shall never be able to refute. His own disciples had *many infallible proofs;* and his enemies were presented with many undeniable miracles. The devils saw and believed; and, while they believed, trembled from astonishment and despair. Man, and man alone, stood hardened and unsubdued, resisting at once the demonstration of his own senses, and the solemn declarations of the GOD of heaven. Amaze-

* Jer. xxxii. 16, &c. † Isaiah xlix. 26. lx. 16. ‡ Psalm xlv. 1—6.

§ Christ doth not say, *like things*, but ταυτα και ο υιος ομοιως ποιει, *those very things the* SON *doeth in like manner.* John v. 19. This, however, would be impossible, were he not "true and very GOD." So, in the 21st verse, *As the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will.* NAZIANZ. apud WITS. *Melet. Leyd.* p. 342.

ment, indeed, sometimes seized the beholders; but it was that sort of amazement, which neither shuts out sin, nor includes faith: And thus, eventually, those, who could chaunt an *hosanna* to him in one day, could cry out in the next, with the chief priests and scribes, *Crucify him, crucify him.* They were *amazed at the mighty power of* GOD;* for they could acknowledge it to be no less: But they were not *converted* by it. All the terrors, and all the surprize, in the world; nay, the very prospect of hell, and the foretaste of damnation itself, would be utterly insufficient to change the heart, or renew the mind. He, who spake and all things were made; he, who commanded and every creature was produced from nothing; he, who called *Lazarus*, and the dead came forth; must exert the same almighty power, and make *that* alive to GOD, which could not indeed be said to be *nothing*, but which was infinitely *worse* than nothing. Never did soul enter into heaven, who had not felt the same almighty power wrought upon it, during its abode upon earth. Every believer is a miracle of grace and omnipotence, to himself, to angels, to devils. And he, who does not see that the work of grace and salvation must be a work of omnipotence and divinity, gives an evidence both of his ignorance of GOD ank of his own heart, and hath never yet tasted the *earnests* of that salvation promised by GOD himself. Grace is no common blessing; yet if, like the dew from heaven, it be not *sent down freely*, it can never be *brought down* at all.

The apostle had a full idea of the gospel of *Jesus* and the salvation of *Jesus*; when he calls him, *the power of* GOD *and the wisdom of* GOD†. He saw clearly, and confessed openly, that nothing, but *the effectual working of his power*,‡ could confer, or enable him to use when conferred, the heavenly gift of his grace He did not mingle, as some do, the conceit of his own free will with the free grace of his master; but, upon all occasions, was ready to own, with the redeemed above, *Thou only art worthy, thou only art mighty, thou only art the Lord!* And (to use the words of the pious Bishop *Hall*) "The devil "is in the pulpit, when the prophets, or preachers, of GOD, smo-"ther, or halve, or adulterate, the message of their master."§ *Christ* will never bless the exaltation of a power, which not only is not his own, but which has the boldness to declare itself independent of him.

How delightful is this promise of *Christ*'s preserving power, to the redeemed, to the humble soul? *The remnant of* Israel,

* Luke ix. 43. † 1 Cor. i. 24. ‡ Eph. iii. 7.
§ *Gentemp.* vol. ii. lib. iii. p. 55.

and such as are escaped of the house of Jacob, *shall no more again stay upon him that smote them; but shall stay upon* JEHOVAH, *the* HOLY ONE *of* Israel, *in truth: The remnant shall return, even the remnant of* Jacob, *unto the* MIGHTY AL,* *the* MIGHTY GOD. To which may be added this inquiry and advice: *Who is among you that feareth the* LORD, *that obeyeth the voice of his servant, and walketh in darkness and hath no light? Let him trust in the* NAME *of the* LORD, *and stay upon his* GOD.† Let him trust indeed; for CHRIST *speaketh in righteousness, and is* MIGHTY *to save.*‡ Not one of his redeemed shall perish for lack of knowledge, or through any deficiency of his power. He bought them; and he is able to keep what he bought. A common shepherd would not purchase a flock for a portion to wolves: And will *Christ*, the shepherd and bishop of souls, who knows every spiritual wolf, who can detect the foremost of his devices, who has promised to protect his sheep, and who is ever present with them; will this almighty and all-wise Saviour act a more inconsiderate part than a plain man, or set so lightly by his blood and righteousness, as to suffer the objects of it to perish? The supposition is blasphemous, because it charges the HIGH AND LOFTY ONE with folly.

Come then, thou weak believer, who art ever giving up the battle of faith as lost; come, and no longer contemplate thy own weakness and infirmity, but thy Saviour's omnipotence and grace. 'Tis well indeed so far to look upon thy own insufficiency, as to be humbled continually under the mighty hand of GOD; but 'tis still better to look above thyself to the *Creator of the ends of the earth*, even to JEHOVAH, *the everlasting* GOD, *who fainteth not, neither is weary.* Remember his gracious promise; and, in the hours of spiritual weakness and of inward distress, let it rise uppermost in thy heart:—*He giveth power to the faint: and to them that have* NO *might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the* LORD *shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.*§ As none are so humble as those, who know and experience most of the grace of GOD in truth, for "the fullest and best ears of corn always hang lowest towards the ground;" so none are so safe in themselves, or so sure of victory in all trials, as they who lean most upon *Jesus.* A man might as justly think to gain a race without legs, as press after true holiness without the power of the Redeemer. No object can either be attained or enjoyed but by a suitable faculty:

* Isaiah x. 20, 21.
‡ Isaiah lxiii. 1.
† Isaiah l. 10.
§ Isaiah xl. 28, &c.

And grace is the faculty, by which alone we can communicate with the things of GOD, and by which alone we obtain a truly humble sense of our own weakness and wants. That humility which does not rise from an exalted view of *Christ*, or which does not lead to him, deserves to be suspected. The vilest pride will sometimes assume the garb of lowliness: And (what is more paradoxical) there is a possibility of being proud even of humility. 'Tis not a demure countenance, a whining voice, or an affected gesture, which constitutes an humble person; but a deep acquaintance with the vileness of a froward heart, and a thorough sense of dependence upon mercy for all things. Gracious humility is the harbinger of grace; or, rather, is that first fruit of grace received, which gives an earnest of future glory. For this end, and that the fruit of this precious kind may abound, the Christian meets with many trials, and difficulties, and temptations. They are wisely, and lovingly as well as wisely, designed to bring him low, and to keep him low. We should be always making our flights of pride, if the sun of righteousness did not melt our waxen wings, and cause us to remember *the hole of the pit from whence we were digged*. The grating file is not more necessary to the polish of metals, than rough trials are requisite to brighten grace in the Christian's soul. They discover the hypocrite; but they improve the sincere. In the summer, every tree of the field has abundance of leaves; but when winter comes, none but the real and living branches are able to remain upon the stock. So, in the Christian garden, many have *a name to live*, and make a splendid appearance for a time; nay, appear as much more fair than others, as leaves are more verdant than the branches which bear them: But in the stormy seasons of temptation, and when every blast brings inclemency and cold; they fall away from the stock, and soon rot upon the earth from whence they came. On the other hand, though these trying times purge out the hypocrites and carnal professors from the church, they strengthen what remain, and confirm and really build up the faithful in *Zion*. Like the fir-trees, they shoot strait upwards, let the storms blow from what quarter they may. Adversity and temptation seem intended to try the *strength* of grace in the soul; prosperity and ease, to prove its *reality* and *truth*. When the Christian is stationed above the common occasions of care and solicitude; when he feels no wants, and is molested by no particular troubles; then to possess a life of faith and communion with GOD, unseduced by the blandishments of sense around him, and uninslaved by the attachments of corruption within him, demonstrates, that grace is indeed both strong and true within his soul, and that he is carried on by a far greater power than his own. But GOD's people are sel-

dom led in this way; they are generally *chosen in the furnace of affliction*; and, *through much tribulation*, are ordained to *enter into the kingdom*.* He, who is *mighty to save*, is pleased to save them all the way. Blessed be his mercy, he is *faithful, and will not suffer them to be tempted above that they are able*; but will either remove the temptation, or give them his power to bear it. All shall end, as seems best to his wisdom, as shall redound most to his glory.

O thou afflicted soul; thou *tossed with tempest, and not comforted; cast thy burden upon the* LORD *and he shall sustain thee*; spread before him all thy cares and all thy fears, and he shall give thee peace. Thou hast not a care which he cannot bear, nor a sorrow more than is necessary for thyself. *Trust in the* LORD *for ever; for in the* LORD JEHOVAH, and in him alone, *is everlasting strength.* Thy *Jesus* is JEHOVAH: for JEHOVAH became *Jesus* for thee, and for thy salvation. He hath all Grace to give; he hath all love to endear; he hath all power to help; and none, that trusted in him, was ever confounded. When help was laid upon *Jesus*, it was laid upon *one that is* MIGHTY. He hath compassions for thee, such as mortals cannot feel, and loves his people with a tenderness, which only himself can describe. He can be *touched with the feeling of thy infirmities*; for he has borne them all; and, beyond them all, has sustained pangs, which thou never shalt nor ever could, encounter or endure. He was in all points, tempted like as thou art, yet without sin. He became thy brother in tribulation, that thou mightest become his brother in glory. *Sure* are the mercies in store for thee; and never-failing is his covenant concerning thee: And if thou obtain not one drop of comfort on this side the grave; yet nothing can deprive thee of the blessedness beyond it. And eternity above will sure be long enough to make amends for *the light affliction, which endured but for a moment* below. Lift up thy heart then, since the LORD *is thy helper*, and say;

Though now the storms of sorrow roar,
And raise in cares a troubled sea;
Yet, when I land on yonder shore,
There shall be calm enough for me.
Why then for tempests should I care,
Since they but drive me sooner there?

* Acts xiv. 22.

EVERLASTING FATHER.

"THE word *Father* (says an able writer) cannot always "be a name that distinguishes GOD from *another* "*person of* GOD; but is often to be understood as a term of "*relation* between GOD and man: or, as a modern divine has "well expressed it—A word not intended for GOD the *Fa-*"*ther* only, the *first person* of the Trinity; but as it is refer-"red unto the *creature*, made and conserved by GOD; in "which sense it appertains to the whole Trinity."* The prophet, (where this name occurs) is describing the *nature* of the MESSIAH, and therefore gives us this name, as a name of his NATURE. He is not describing the *mode* of his existence with the FATHER and HOLY SPIRIT, but his *essence* as true and very GOD. For this reason, the application of this name to *Jesus Christ* by no means militates, against the doctrine of the Trinity, or the peculiar relation of *Christ* in that Trinity; but establishes and confirms it. For, if *Christ* be the EVERLASTING FATHER, and if *there is but one* GOD, *the Father;* then *Christ* being GOD, that divine person, who is œconomically and usually styled the *Father*, must be of one essence with him, or there would be *two* GODS. And if these divine persone be of one and the same essence, they may bear the character of *Father* to all their creatures *relatively*, which they do not bear to each other, considered in the sacred essence, *respectively*. Thus the LORD CHRIST, though he is not *the* FATHER respecting the personality in the Godhead, is very properly and justly denominated FATHER, and EVERLASTING FATHER, respecting the universe of beings; for he created them all, as well as supports them all, by his power. *By him* (says the apostle) *were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist.*† As their first and producing cause, therefore, he is very truly and strictly *their Father*. *Have we not all one Father?* (says the prophet.) *Hath not one* GOD *created us?*‡

* *Cath. Doct. of a Trinity*, p. 22. † Col. i. 16. ‡ Mal. ii. 10.

This title is applied to *Christ* to denote his *paternal* tenderness for his redeemed; and he is styled the EVERLASTING FATHER, not only because he is *everlasting* in his nature, but also because that paternal tenderness for them subsisted in him *from everlasting*. He *loved them with an everlasting love*, and hath declared his *everlasting covenant* as a manifestation of it. His love towards them is not of yesterday; nor shall it cease to-morrow. What he ever was, he is, and ever will be, to those, who are the objects of his grace, and the happy subjects of his *eternal redemption*. He is GOD, and changeth not.

In the lxiii chapter of *Isaiah*, which peculiarly relates to the glorious Redeemer, we find the Gentile church calling upon him in this language of the prophet. *Doubtless thou art* OUR FATHER, though Abraham *be ignorant of us, and though* Israel *acknowledge us not: Thou* JEHOVAH, *art* OUR FATHER, *our* REDEEMER, *thy* name *is from* everlasting.* The Redeemer is here styled (and what *Redeemer* is there but *Jesus?*) JEHOVAH *the* FATHER, whose *name is from everlasting*: Or (in other words, to the same purport) CHRIST is JEHOVAH, the EVERLASTING FATHER, and REDEEMER.

David, in the lxviii Psalm, which, by an infallible expositor is applied to the Lord *Jesus Christ*,† celebrates him in his name JAH, and *rejoices before him* as a FATHER *of the fatherless, and Judge of the widows*, even GOD *in his holy habitation*.‡ This is at once a beautiful exhibition of his sympathetic tenderness, and a noble illustration of his omnipotent grace. The fatherless might obtain fathers, who would pity, but could not save: *Jesus*, the Redeemer, is the only Father, who could both commiserate their wants and supply them. The reason is given through the whole course of the Psalm; for he is there described, as possessing all the names, attributes, perfections, and nature, of the ever-blessed GOD. And, perhaps, than in this Psalm, there is not a more splendid and seraphic celebration of the Saviour's divinity to be found in the Bible.

We are told by the prophet *Jeremiah*, that the Lord's redeemed are enjoined, to *publish*, to *praise*, and to *say*; O JEHOVAH, *save thy people the remnant of* Israel. The answer from JEHOVAH the SAVIOUR is; *I will cause them to walk by the rivers of waters, in a strait way wherein they shall not stumble; for I am a* FATHER *to Israel*.§ CHRIST, the *Alpha* and *Omega*, declares of himself; *He that overcometh shall inherit all things; and I will be* HIS GOD, *and he shall be* MY SON.¶ Thus, in point of love, is he a tender Father to his redeemed.

* Isaiah lxiii. 16. † Heb. iv. 8. ‡ Psalm lxviii. 4, 5.
§ Jer. xxxi. 7, 9. ¶ Rev. xxi. 7.

We need look no farther than to what is commonly styled *the Lord's prayer* itself, in proof that the great Redeemer has a right, in common with the other divine persons, to the endearing appellation of OUR FATHER. For CHRIST either is, or is not, a proper object of worship. If he *be not;* he spake blasphemy when he said, *All men should honour the* SON *even as they honour the* FATHER.* And his disciples were guilty of idolatry when they fell at his feet and worshipped him.†— If he be a *proper object* of worship, then he is GOD; *for thou shalt worship the* LORD *thy* GOD, *and him* ONLY *shalt thou serve.*‡ If he be GOD, then he is GOD alone; for their is but ONE GOD.‖ And, if he be the ONE GOD, or of that ESSENCE which only is; then he is rightly addressed as OUR FATHER. Nobody doubts of GOD the FATHER's right to this address; and, therefore, we need now only consider the propriety of the appellation to GOD the SPIRIT. They who are *born of* GOD,§ are the *children of* GOD. Now, to be *born of* GOD and to be *born of the* SPIRIT must be one and the same thing; or GOD's children would have two different births of two different divine persons, called GOD and the SPIRIT. But GOD's people are *born of the* SPIRIT; and *except a man be born of the* SPIRIT, *he cannot enter into the kingdom of* GOD.¶ The redeemed, therefore, being *children* of the SPIRIT, are his children as GOD, and have a title to call upon him as *their* FATHER. And further, if it be particularly considered, that the *whole divine essence* is concerned in every true prayer, which is addressed *distinctly* to *either* of the persons in that essence; and that the Trinity cannot, in our invocations, be divided from the Unity; we may perceive a still stronger reason, why the great object of all spiritual worship is to be called upon as OUR FATHER. If the FATHER, peculiarly so called, and the SON, and the HOLY GHOST, have *each* of them a claim to paternity, and we are the children of *each;* surely considered in their *unity* of essence, as well as in their *distinction* of persons, they are OUR FATHER, both in nature and grace. Happy are they, who can rightly use the term, and who have a just reason to conclude themselves, not only the created, but the regenerated, children of GOD!

If we look into the prayer itself, we may also observe the characters and offices of the eternal THREE, plainly marked out and expressed. The *kingdom* and *will* of the FATHER; the *support* and *forgiveness* of the SON; the *guidance* and *preservation* of the HOLY SPIRIT; are all obviously drawn in *distinct*, yet *united* characters of mercy and love. To each, and

* John v. 23. † Matth. xxviii. 9. ‡ Matth. iv. 10.
‖ 1 Cor. viii. 4. § John i. 13. ¶ John iii. 5.

to all, of THESE are we to address our prayers: And our praises are to ascend to all, and to each; for THEY, co-essentially and indivisibly, possess the *kingdom*, the *power*, and the *glory*, for ever and ever. If the FATHER be the KING *of kings*, and if the SON *hath all* POWER *in heaven and in earth*; the sacred SPIRIT, likewise, is both the SPIRIT of GRACE * and the SPIRIT of GLORY.† They are all *together* the Christian's GOD; and, both *distinctly* and *together*, the Christian's FATHER.

Upon the whole, there seems a clear and cogent reason, why CHRIST is called OUR FATHER, and the EVERLASTING FATHER. If he were not the *latter*, he could not be the *former*. None but GOD is strictly and properly *everlasting*: The immortality of other beings is entirely derivative, and subsists by HIM *who* ONLY, in respect of his essence, HATH *immortality*.‡ And when the title of *Father* is added to this epithet; it is one of the highest declarations, which language can express, of the true and proper divinity of the LORD REDEEMER. The prophets would have retailed nonsense and of course prophesied falsely, and all the church of GOD must have believed a lye; if CHRIST had been denominated the EVERLASTING FATHER, without a reference to his essential divinity. And it seems probable, that some of the divine names and offices are applied interchangeably to the *respective persons* in the *Godhead*, on purpose to demonstrate their *respective equality*, and their *mutual consent* and *energy*. They *co-operate* in all their *consents*; and they *consent* in all their *co-operations*.

But alas! how few are there, who use the words, without abusing the sense! How many, who do call, have no more title to call, upon *Christ*, as the *everlasting Father*, and as *their Father* then *the beasts that perish*, or even the devils in hell? He is the father of *these* by creation; and he is just so much and no more to every unregenerate man. The sinners of mankind have indeed more of his favor; because they are lifted up above the beasts, and do not yet participate the misery of devils: And, in this respect, *he is the Saviour of all men*. They are spared a while; while all heaven cries out, *How long!*‖

To him who believeth in *Jesus*; to him, who desires to know *Jesus*, and the power of his resurrection; to him, who counteth all things but dung and loss, that he might win *Christ*; to him

* Zech. xii. 10. Heb. x. 29. † 1 Pet. iv. 14.

‡ This a just argument from *Maimonides* the Jew; *Fundamentum* [Religionis] *est*, ÆTERNITAS [Deitatis] *scil.* HUNC, *quem describimus, esse simpliciter æternum; quicquid autem præter ipsum existit, non esse, respectu ipsius, æternum.* MAIMON. *Port. Mos. a Pocock.* p. 167.

‖ Rev. vi. 10.

and to him alone, is the great Redeemer become a FATHER EVERLASTING. He is the ANTIENT OF DAYS,* decreeing the Christian's salvation from before all worlds. Nor is he his friend for a year, or during the short space of his abode upon earth, but his Father to eternity. And *as a father pitieth his children;* so doth this compassionate Saviour kindly relieve the wants of his people, through all their pilgrimage to heaven. His goodness, always benign, hears their prayers, compassionates their feelings, and rejoices their hearts. *Because they are sons*, and because he hath made them such; GOD *hath sent forth the* SPIRIT *of his* SON *into their hearts, crying, Abba, Father.*† And "this feeble crying (as *Luther* sweetly observes) "is a mighty noise in the ears of GOD, and so filleth heaven "and earth, that GOD heareth nothing else; for it drowneth "the cries of all other things whatsoever." With respect to his divine nature *Christ* is the *Everlasting Father*, having the plenitude of grace and glory to bestow; and, with respect to his human nature, he is the *Son of man*,‡ invested with flesh to sympathize and feel. He may be approached, with the filial reverence due to a parent, and with the friendly affection expected in a brother. Nor is he thus to be approached in vain. GOD's people can never ask of him, more than he is willing to give them, if they ask *as* his people. His Spirit excites, inspires, or fills the prayer; and his Spirit cannot ask without the blessing. Let this encourage thee, therefore, fearful Christian, to venture, with faithful boldness, upon thy redeeming GOD. Come, like a simple helpless child, to him, thy gracious, thy tender, thy *everlasting Father*. Speak out all thy

* Dan. vii. 22. Superstitiously fond as the Greek church is of pictures and embellishments, the Doctors of it would not willingly allow any representation of GOD the *Father*, as the Romanists pourtray him, in the form of an aged man: For the figure of the ANTIENT OF DAYS in Daniel's vision, *whose garment was white as snow, and the hair of his head like pure wool*, is by them interpreted to be the second person in the Trinity, who so appeared to the prophet. See Dr. KING's *Rites of the Greek Church in Russia*, p. 8.

† Gal. iv. 6.

‡ The title of *Son of man*, applied to Christ, not only refers to his assumption of human flesh, but, according to some, belongs by way of eminency to the *Messiah*. The *Jewish* and the other commentators so understand it in the Old Testament; which application is farther confirmed by our Lord's frequent and repeated claims of it in the New. *Son of man* is an Hebraism often used to express some person of peculiar dignity. *Daniel* plainly refers to the *Messiah*, when he mentions the term in chap. vii. 13. See more on this in Dr. *John Edwards*'s Discourse *on the style, &c. of the S. S.* vol. ii. p. 220.

complaints; or, if thou canst not speak them out with the confidence of a *young man in Christ*, endeavour to utter them, though feebly and imperfectly, like one of the *babes*.* The weaker the child, the greater is the care required to preserve it. Lisp them again and again. Thy LORD will never send thee empty away. He does not require fine language, but a feeling and a contrite heart. He seeks not the eloquence of words, but the far more irresistable eloquence of groans and tears. And never did his *Spirit* put a cry into the soul, which his everlasting love did not mean to answer. The word *Abba*, *Father*, uttered with faith, has infinitely more prevalence, than a copious prayer, without faith, of an hour long. 'Tis a meek, a child-like cry, which pierceth into the very ears and heart of the compassionate *Jesus*. O that it were oftener heard on earth; for it would even heighten the joy of heaven!† The heart, which is enabled to utter it, gains in the proportion of faith, a pledge of heaven here below. The children of GOD are never so happy, as when the sense of their adoption lies warmest upon their hearts. The holy fire within will kindle a generous ardour in all their conversation and conduct. How happy are those hours that are spent *with* CHRIST, and *for* CHRIST? And if happiness, the least portion of happiness, can gladden the heart in this dreary scene of sorrow and decay; what will be the joy, and what the ecstasy, above, where all things are pure and perfect, unmolested and serene, for evermore! One apostle calls it *a joy unspeakable and full of glory*, even on earth; and what then must it be called in heaven? Another describes it by *an exceeding and eternal weight of glory*; for the weight of it beggars language, and exceeds conception. And yet, (wonderful to say!) all this joy unspeakable, all this weight of glory, is the unalienable, undeniable, and everlasting inheritance of the meanest, the weakest, and the lowest believer in *Jesus*. Here, behold grace without measure, and love without end: *Grace* free and therefore unmerited by man: *Love*, full and flowing from the inexhaustible fulness of GOD. O that the sight of the one might lay us low in the dust of humiliation; and the sense of the other lift up our hearts with a hope full of immortality! 'Tis but a little while, ere we shall hear his voice of invitation, saying; *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* May our hearts reply; *We have waited for thy salvation*, O LORD: And *we will bless thee from this time forth and for evermore.* Hallelu-JAH!

* 1 John ii. 13. † Luke xv. 10.

PRINCE OF PEACE.

PRINCE of peace! What an amiable, what an illustrious character is here! 'Tis the express description, and the unalterable name, of *Jesus*; who came into the world to *speak peace to his people, and to his saints, that they might not be turned again unto folly.** He is *a Prince and a Saviour*:† A Prince, whose dominion extendeth over all; and a Saviour, whose kindness shall last without end.

By various prophets, who lived in different ages, he was styled; not merely man, though *his visage was marred more than any man, and his form more than the sons of men*;‡ *but a Prince, a Captain*,§ and the LORD *of Hosts*.

Isaiah speaks of him as the *Prince of peace*; *Ezekiel* calls him *David (or the beloved) the Prince*,‖ *and Prince of* GOD's people *for ever*;¶ *Daniel* terms him *Messiah* (or *Christ*) the *Prince*;** *Zechariah* denominates him the *King of Zion and Jerusalem*, who should *speak peace to the heathen*, and whose *dominion* should be *from sea to sea, and from the river to the ends of the earth*;†† and *Micah* prophesies concerning him, *as the Ruler in Israel, whose goings forth are from of old, from everlasting*: As the PEACE, *O Assyrian, for* HE *shall come into our land*.‡‡

Being eternal and infinite in his own person; whatever (if we may so speak) is the foundation of his empire and the basis of his throne, must also be infinite and eternal. In other words, his perfections and attributes are inseparable from and *co-eval with himself*. Consequently then, the *peace*, of which he is the *Prince*, is an infinite and perpetual peace. Upon this account, the prophet declares, that *of the increase of his government and peace there shall be no end*.§§ And, in this view, the Psalmist rejoices, that *in his days the righteous shall*

* Psalm lxxxv. 8. ואל ישובו. *Pagn.* Et non convertentur: *And they shall not be turned again.*

† Acts v. 35. ‡ Isaiah lii. 14. § Joshua v. 14.
‖ Ezek. xxxiv. 24. ¶ Ezek. xxxvii. 25. ** Dan. ix. 25.
†† Zech. ix. 9, 10. ‡‡ Micah v. 2, 5. §§ Isaiah ix. 7.

*flourish and abundance of peace so long as the moon endureth;** or, as it might have been rendered, *when there is no moon*, [*i. e.*] eternally; because (as he adds soon afterwards) *his name shall endure for ever.*

CHRIST is the *everlasting King*† of *everlasting love* and peace.‡ His mercies are everlasting, because HE is everlasting. The *heavens shall perish and wax old as a garment; but Jesus is still the same, and his years shall never fail.*

How strongly doth this blessed character illustrate and declare the essential divinity of *Immanuel?* He is a Prince to give peace, and a Prince to secure it when given. Yet how could he *give* peace to others, if peace were not *his own?* And how could it be his own, unless he were the *author* and *source* of it? And how could he be the author and source of everlasting peace, unless he were the *omnipotent* and *everlasting* GOD? For, the creation of peace is expressly ascribed, by the prophet, to JEHOVAH himself; or, rather, JEHOVAH claims that distinguishing prerogative as his own. *I am* JEHOVAH, *and there is none else: I form the light, and create darkness,* I MAKE PEACE *and create evil: I* JEHOVAH *do all these things.*§ Thus *Christ*, in comforting his disciples, says, PEACE *I leave with you,* MY *Peace I give unto you; not ast he world giveth* [*for a* moment] *give I unto you.*—And, *these things I have spoken unto you, that* IN ME *ye might have peace.* Now if the peace of *Christ* be a *spiritual peace* (which none perhaps will doubt of or deny,) and if he could *give* it to whom he pleased; he must be GOD who *is a spirit* and the creator of peace; or (if he could have given it at all) he must have given what was none of his own. But *Christ* gave, because *Christ* could *create* and *ordain peace;* and, therefore *Christ* in the prophet's language is JEHOVAH, who only *doeth all these things.*

The prophets (whatever notions the deluded Jews might have in succeeding times, or even what carnal and nominal Israelites might have in their own) had no ideas of a human prince, or a temporal Saviour, or a subordinate GOD, in their expectation of the great *Messiah. The word which* GOD *sent unto the children of Israel*, by their and by other ministrations, was a word *preaching peace by* Jesus Christ, who is LORD OF ALL.‖ He was owned as JEHOVAH *the Prince of Life*,¶ as well as JEHOVAH the *Prince of Peace.* Like *Melchizedek*, his great type, he was *King of Salem, which is King of Peace.*** If the type could deserve the name, in reference to *Jesus;* how much more justly does the appellation belong to the great antitype himself? If an earthly prince could bear the denomination, as a sacred testi-

* Psalm lxxii. 7. † Jer. x. 10. ‡ Jer. xxxi. 3. § Isa. xlv. 6, 7.
‖ Acts x. 36. ¶ Acts iii. 15. ** Heb. vii. 2.

mony of future grace from heaven; how properly does it pertain to the Lord *Jesus*, who is *the Prince of the kings of the earth*,* and who can make his redeemed to be *kings and priests unto* GOD *and his Father* too?

Christ not only can make peace and give peace; but *is* essentially and truly *Peace itself*. For, whatever can be considered as an attribute in GOD, *that* GOD is. His perfections are himself. The apostle says, CHRIST IS *our Peace*.† And if *Christ* give his peace unto his people, he consequently gives himself to them. This gift of himself to his people consists in his union with them. Upon this account, he requests in his last solemn prayer, that they all *may be* ONE *in the Father and in himself*, and that both the Father's *love may be in them*, and that *himself* might be *in them*.‡ Hence, he described *himself*, as the *vine to them*; and *they* as the *branches in him*. So likewise, the apostle represents him, or rather follows the prophetical representation of him, as the *husband* of his church, and as the head of the body. And indeed (as Bishop *Hall* well expresses it) "no natural body is more one than this "mystical: One head rules it; one spirit animates it; one "set of joints moves it; one food nourishes it; one robe co-"vers it. It is one in itself; and so one with *Christ*, as *Christ* "is one with the Father." From this again we may perceive, why the peace of *Christ* is without end, because *he* is without end; and why the peace of *Christ* cannot be lost from the redeemed, because he, their head and their husband, can never be lost.

In the very nature of things, there can be but one pure and holy peace (as to its origin,) however diffused or varied into separate forms. The peace of an angel and the peace of a saint have something common to both. Whatever advantages of enjoyment, arising from the difference of situation and capacity, the one may have above the other; their peace is still the same. It is GOD's peace communicated, and freely communicated, to each of them. He *rules* and *governs* that peace, in the mode, in the degree, and in the place, of its communication. Of course, it is a self-evident truth, that GOD, as the sovereign Lord of all, is the Lord and *Prince* of peace. The next propostion will be equally positive and direct.——*The Child born and the Son given*, who is the *Messiah* or *Christ* spoken of by the prophet, IS THE PRINCE OF PEACE. And the conclusion from these premises is as irrefragable as the premises themselves; namely, that CHRIST is GOD, the sovereign *Lord of all*. Peace, heavenly, true, and spiritual peace, is GOD's; and though millions of creatures may and do enjoy it, not one of them all can bestow it upon another.

* Rev. i. 4, 5. † Eph. ii. 14. ‡ John xvii. 21, 26.

What highly enhances the worth of the peace of GOD is, that it is not a precarious, contingent, or temporary peace; but a covenanted peace, and an *everlasing consolation*, Two scriptures make this exceedingly plain. *The mountains shall depart, and the hills be removed, but my kindness* SHALL NOT DEPART *from thee* [the church,] *neither shall the* COVENANT OF MY PEACE *be removed saith the* LORD, *that hath mercy upon thee.** So the apostle: *Now our Lord Jesus Christ himself, and* GOD *even our Father, who hath loved us, and hath given us* EVERLASTING CONSOLATION *and good hope through grace, comfort your hearts.*† GOD gives not his peace, without design; nor forms the design, without bringing it to an end. He made an *everlasting covenant, ordered in all things and sure.* He hath given us his *word* to *explain* that covenant, and his *oath* to *assure* us of its fulfilment. His word and his oath are *two immutable things*, because he is immutable. And they never can be broken, because *it is impossible for* GOD *to lye.* Here, then, flows *strong consolation* to the heirs of promise, as well as *everlasting consolation.* O it is a tide of joy, which shall never know an ebb, rolled into the LORD's redeemed by his infinite love, and sustained, with unabating fulness, by his omnipotent power! They taste, and barely taste, of the rivulet now; but they shall soon drink, with unappalled delight, at the fountain-head in glory.

Compared with the enjoyment of this peace, even here below; what are all the sensual pleasures and perishing entertainments of the world? They are, altogether, evanid and inane. The reflection of every man must acknowledge them to be so. View those, who court them most; see the persons, who appear to enjoy what they court: and what thoughtless idle mortals do they seem, on the one hand; or what carking unsatisfied wretches, on the other? They know no happiness but in the dissipation of their thoughts; and, when they can forget GOD, heaven, hell, eternity, and their own souls, they begin to fancy themselves at ease. What a monstrous delusion is that, which can divert men, by a perishing unsubstantial good, from the consideration of a near and unavoidable evil; which fixes the idea of pleasure, not in surmounting the sinful disgraces of a fallen nature, but in degrading that nature to the lowest stupidity and gratifications of a beast? Yet this is the whole wisdom and business of man. He can rise no higher, till GOD give him to see the folly of his sin, and the idleness of his cares. Unless GOD turn a man's thoughts upon himself; he has neither heart nor inclination to elevate his mind

* Isaiah liv. 10. † 2 Thess. ii. 16.

from the sordid attachments, the impious pursuits, and the complicated malignancy, of the world.*

But if, without any real impressions of grace, his reflections are turned upon the short duration of all things here, and the necessity of seeking for a home when his spirit is dislodged from its tenement of clay; for common sense cannot but *reason* on such topics at some seasons; the consequence is; he either dissipates with the world at large, or enters upon some formal profession of religion, which even the world will not disapprove. He builds for heaven with one hand (as he thinks,)

* Notwithstanding the fashionable and philosophical pretensions of the age, mankind, in its present state of political improvement, is very far from either real or rational *civilization*: And that arrogant nation, which of all others presumes to have made the nearest advances to it, is perhaps of all others the remotest from it. In vain do men presume upon mental refinement, where the evil passions of the soul, so far from being meliorated or subdued, are only subtilized in evil, and rendered more insinuating in baseness, under the disguise or dissimulation of outward forms. What, for instance, is the spirit of war, carried on between the most *polite European* nations, but the spirit of *Goths* and *Vandals*, of ruffians and barbarians, excited by pride, malice and covetousness, thirsting for superiority, plunder and blood, and exulting in the accomplishment of those horrid and inhuman pursuits, which reason, as well as religion, must shudder at and deplore? Can the people of *New Zealand*, can *Hottentots*, or *Caffres*, do more?—They cannot do so much. The destruction they make, is neither so deep-laid, nor so wide-wasting. Who, then, are the greatest *savages*; those who, with one poor design, make war for its simple accomplishment; or those who, with all the malice and refined subtlety of devils, and with all the covetous, proud, envious, and malicious passions and purposes of the basest natures, make havock of their species, and spread ruin to nations, in defiance of common reason and common probity, and of GOD the Judge of all? And doth the boasted civilization of the day, excepting mere words and deportment, with all the present advances in science and philosophical speculations, lead men to execrate what is so execrable, and to abominate what in every view is so horrid and abominable?—Philanthrophy itself must wish, that it could. But no fallen natural principle can truly civilize a fallen heart; because no principle whatever can rise above itself.

At the same time, it is but just to say, that almost all the true civilization we do enjoy, is one of the happy effects of the promulgation of the gospel. 'Tis this which hath in some degree humanized *Goths*, *Vandals Gauls*, *Britons*, and the innumerable hords of barbarians, which were at once the curse and the scandal of the creation; and 'tis this, which wherever it comes, throws a natural light upon the mind and softens in some degree the rude ferocity of manners, even when it doth not thoroughly influence and correct the soul.

while he salutes the earth with the other; and it becomes his maxim, to reconcile God and Mammon. But here the cunning of *Satan* and his own ingenuity will fail him; for, by an unalterable law, they are irreconcileable. He *gains* perhaps the world; and the world is his *portion*—all the portion he ever shall gain. He loves the world; *and the love of the Father*, therefore, *is not in him*.* This is the touchstone of his profession, which God hath set before him. He fails, like the young man in the gospel, and follows no more, at least no more in spirit, after a poor and despised *Jesus*. And as to religion itself; that, which can charm the senses or please the eye or the ear of the outward man; that, which can flatter or raise the animal spirits; or that which can improve his too exalted ideas of his own worth and sufficiency; is all the "beauty of worship" which he knows, or desires to know. A sumptuous pile of the exactest architecture; exquisite paintings over a magnificent alter-piece; the melody of music from a well-toned organ (all of them circumstances of human ingenuity;) are the great attractions, which draw many to the assembly, and inspire all the devotion they ever felt. They become religious for the *entertainment:* And, when they have been highly gratified, they fancy they have been vastly devout. And yet this *mechanical* devotion (if it deserve the name,) is the professed end of these gaudy things: As though an impression, by material substances upon the animal sense, could change itself into an operation of divine grace upon the spiritual faculty. People, in this way, may indeed be *religionists;* but they must have *an unction from the Holy One* to be *Christians indeed.* But here lies the grand mistake; and this constitutes the abuse of outward circumstances: Many suppose, that they have *power* and *will* of their own to raise up their hearts to GOD in any religious duty, and that GOD will approve of them for it, and accept them in it, upon the simple consideration of their natural exertions. But the truth is: As nothing is holy or acceptable to GOD, but what proceeds from himself; so these services, proceeding from sinful creatures, irrespective of the divine grace, and unconducted by the divine Spirit, are, however splendid, yet absolutely sins in his sight. Nothing *ascends* to GOD, but what first *descended* from him: So that if a man act from himself only, he can only produce the works of a sinner; no corrupt tree bearing good fruit, nor any cause or faculty rising above itself. The thoughts of his heart *are evil, and only evil, and that continually*. It is also a wretched proof of real holiness or life in the soul, when men require these external ornaments for *assistances* in worship, or *helps* to devo-

* 1 John ii. 15.

tion. They are abundantly more likely to draw the heart from GOD. than to lead it to him. When the *beauty of holiness*, through the agency of the divine Spirit, is impressed on the Christian's soul; though he will always think, that no place can be too splendid for the worship of GOD, he will never forget, that all the splendor in the world cannot add to or promote his service and glory. He will think the same of the music in Christian assemblies. That will be the best tune, in which the faithful can join, without too much attention to mere sounds, and so enjoy the sweetest melody of all—*the melody of the heart to the Lord.* It was not an ill observation of a great and prophane wit, that divine poesy is too sacred to be put to no other use, than to exercise the lungs, and delight the ear. If praises are sung *with the understanding*, and the mind is elevated by the sense of divine love, all the rest will be very indifferent. Nobody descends to trifling, when life and estate are concerned: And these solemn engagements will always induce a solemnity of soul, where there is a just sense of their importance, and of the presence of that BEING, before whom they are done.

One short remark or two shall conclude this Essay. If *Christ* be the *Prince of Peace*, his people surely ought to be the *children of peace*. GOD *hath called them to peace*: And, therefore, when a disposition appears among professors rather to dispute and cavil, or to set up one man's opinion and pull down another's, or to form into idle sects and parties; it is a demonstrable proof, that, if there be any true life in the soul, it is very weak and low, and that such persons have too seldom followed the Psalmist's advice: *Commune with your own hearts, in your chamber, and be still.* To bear and forbear with his fellow-Christians, is as much the believer's duty, as to *contend earnestly for the faith* against the world. If the peace of GOD ruled more in their hearts, professors would not seek, by enforcing their own narrow opinions, to rule over each other. To impose non-essential sentiments with carnal fury, is one thing; and to maintain the truths of GOD with spiritual zeal, is another. We are always to court peace, so far as it can be obtained upon the foundation of truth and grace, on which only it can properly stand. *Luther* well said; "Charity beareth all things; faith nothing." We are by no means to part with divine truth for all the outward peace in the world; but we are to seek peace consistently with the truth and with the peace of GOD, which ought ever to rule in our minds. If differences arise, which do not affect the fundamentals of the gospel; the faith of the gospel leads us to charity; and charity bids us to overlook the differences. The words of the judicious *Hooker* de-

serve to be remembered for their solidity; "There will come a time (says he) when three words, uttered with charity and meekness, shall receive a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit." The *meekness of wisdom* is the most gracious ornament of truth, and a weapon which will never wound the hand of him that uses it. As to professed heretics, or debasers of the gospel; *with such* the apostle enjoins us *not even to eat*. The conduct of the primitive Christians, than whom none signalized themselves more *in love to the brethren*, affords us a striking example, with respect to those who maintain pernicious opinions. *Marcion* the heretic, meeting *Polycarp* in the street, and resenting his omission of saluting him, called out to him; "*Polycarp*, own us:" The good man replied, "I do own thee to be the first-born of *Satan*." So religiously cautious (says *Irenæus*) were the apostles and their followers, not so much as by discourse to communicate with any, who did adulterate and corrupt the truth.* The story likewise of the apostle St. *John* and *Cerinthus* is well known. That blessed man, whose heart and language were devoted to the sublimest degree of heavenly love, ran from the bath, as from a pestilence, when the enemy and traducer of his LORD's *divinity* made his appearance in it. He would have no fellowship with (what another apostle styles) such "a child of the devil and enemy of all righteousness." We may, according to the Scripture, and we must, have intercourse with the world at large; but we ought to have no communication with those, who, for the truths of the gospel, introduce *the doctrines of devils*. In short; happy are those redeemed ones who *rightly divide the word of truth* for their own comfort, without dividing among themselves! For, *The fruit of righteousness is sown in peace of them, that make peace.*

* Dr. CAVE *in vit.* Polycarp.

MESSIAH,

CHRIST, OR ANOINTED

IT will scarce be disputed, but by *Jews*, that this title, in the emphatical sense, pertains to *Jesus* of *Nazereth*, who, with respect to his human nature, was *anointed* and consecrated by JEHOVAH to be the Saviour and Deliverer of his people, and therefore took upon him this name of *unction*, as a person authorized and qualified fully for that design. Whatever gracious offices *Jesus* assumed in their behalf, he was anointed and delegated to them by JEHOVAH. And being in his divine nature a person in JEHOVAH arrayed in the flesh of man, he was able to perform every office and every covenant-engagement, with perfection and certainty. Thus, he, who ever was GOD, became now the GOD-MAN in *one Christ*. The weakness of the *human* nature was made equal to every undertaking, through its conjunction with the *divine*; for his essential divinity both strengthened and purified the humanity. As the holy oil, under the law, consecrated certain persons to particular offices, so the holy unction of Christ's divinity communicated to his humanity all those glories and perfections, which exalted *the name of* JESUS *above every name*, and qualified him to be a fit Mediator between GOD and man.

The consecration of CHRIST, for the work of redemption, is beautifully conveyed to us under this image of pouring forth oil upon his human nature; for as oil insinuates itself into the minutest pores of the substances which it touches, till it has entirely diffused itself through them; so the divine nature wholly possessed the human form, called *Jesus*, and induced a most perfect union of both; which union, or consummation, became that wonderful Θεανθρωπος, called CHRIST. In this view, he is prophesied of, and addressed, as GOD; like as, in other cases, he is called, and spoken to, as *man*. Thus, "though he be God and man; yet he is not two, but one Christ: One, not by conversion of the Godhead into flesh; but by taking the manhood into God: one altogether; not by confusion of substance, but by unity of person. What a prophetic address is

made to him in the xlv. Psalm? *Thy throne, O God, is for ever and ever: The sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore, O God,* (for so it might have stood) *thy God hath anointed thee with the oil of gladness above thy fellows.*

The mediatorial office of the Lord *Jesus Christ* was typified, and foretold in being typified, by many ceremonies under the *Jewish* œconomy, andparticularly by the consecration of the *high-priest*, of *kings*, of *prophets* and of the *tabernacle;* all which were designed eminently to prefigure one or other of the important purposes of his mission. Rightly understood, they all concentered in Christ; and were specially designed to convey the history and mystery of his grace to his chosen people.

The *high-priest* was consecrated to his mystical office by an unction with *the most holy oil,** which was poured upon his head in so copious a manner, as *to run down upon the beard, and* even *to the skirts of his garments.* It was like *the dew of Hermon* (says the Psalmist) *descending upon the mountains of Zion.*† *Inferior* priests were only *sprinkled* with this oil, mixed with the blood of the sacrifice, intimating, that the Spirit was poured out *without measure* (because of *his* infinitude) upon *Jesus*; but *in measure* (because *they* are vessels of small capacity) upon his *people*, *Blood* for atonement was also necessary for them, as well as oil for consecration.—Thus was *Christ anointed with the oil of gladness above his fellows;*‡ [i. e.] above those, who possessed with him a *fellowship* or similarity of office, as types of himself. *Aaron* was anointed *high-priest; Saul* was anointed *king; Elisha* was anointed *prophet; Melchisedeck, king* and *priest; Moses, priest* and *prophet: David,*

* Exod. xxix. 7. xxx. 30.

† Psalm cxxxiii. 2, 3. There must appear a peculiar beauty in this simile to those, who are at all acquainted with the *Chorography* of what is called the *Holy Land:* And perhaps, the allusion of the Psalmist, and other allusions in Scripture, cannot be well understood, without some knowlege of it. Mount *Hermon* is described to be one of the highest mountains (if not the highest) in that country, and, though in a region so near the tropic, is always covered with snow. The clouds which lie upon its summit, and which usually do lie in the hottest countries upon the summits of very high mountains, "being brought by the north winds to *Jerusalem,* cause the dews to fall plentifully upon the hills of Zion." A beautiful illustration this, from nature, of the grace of Christ, who is as the *dew unto Israel;* and who, like the lofty mount of *Hermon,* collects the heavenly rains, which replenish his people with moisture as that does the little hills beneath. *See* Dr. Pococke's *Travels in the East.* Vol. ii. Part i. c. xviii.

‡ Psalm xlv. 8.

king and *prophet:* yet none was ever anointed to the union and comprehension of all these offices together, but the *Christ* of GOD.

Kings were anointed, or consecrated, to their office by the command of GOD. This exhibits a lesson of that peculiar care of *public* piety and their own *private* holiness, which persons, so eminently advanced by the great King of kings, ought ever to have, both in their personal conduct, and in the administration of their great affairs. They should exceed others as much in *honor* and *sanctity* of character, as in *dignity* and *rank* of office. In this line of duty, they bid the fairest to secure their own happiness, and the general welfare of their subjects. Thus *Christ*, who is the only potentate in the spiritual world, was consecrated to be the *King* of his people, and *was anointed King in Zion*;* and has proved, still proves, and will for ever prove, that he has not been *anointed* to a title without power, but to a dominion, founded in victory over his enemies, and in the salvation and blessedness of his redeemed. He reigns a King upon his throne, far above all the molestation of evil.

Prophets also were consecrated by the *holy oil* to speak *in the name of the Lord* to his people Israel. This outward sign taught *them*, and may teach *us*, that no man can speak *from the Lord*, but he who is anointed with his Holy Spirit, or *say that* JESUS *is* (his) LORD (knowing him to be *his*) *but by the Holy Ghost. Christ*, in like manner, was well-appointed to this office of the everlasting covenant; for *the* SPIRIT JEHOVAH *was upon him, and* ANOINTED *him to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.*† GOD *anointed Jesus of Nazareth*, says the apostle, *with the Holy Ghost and with power*,‡ for the execution of this gracious office. And he prophesied faithfully, was believed on in the world, and is received up into glory.

The *tabernacle*, and *all things* therein, were *nointed* and consecrated with the *holy oil*:§ They were thereby *sanctified and made most holy*; and *so* holy, that *whatsoever touched them was holy*. This is a beautiful emblem of that *true tabernacle*, *which* GOD *pitched among men*, even *Jesus; who* is not only *anointed* with the plenitude of the Spirit of grace in himself, but communicates the sacred unction *to all that are in him*, and even to those who, by the weakest hand of faith, *do* (as it were) *but touch him*. The very *hem of his garment* cured a disease of the body;¶ and there is a saving virtue, continually issuing

* Psalm ii. 6. † Isaiah lxi. 1. and Luke iv. 18.
‡ Acts x. 38. § Exod. xxx. 26. &c. ¶ Matt. ix. 20.

from him, to sanctify and heal his people's souls. There is a holiness also in all the concerns of the children of GOD, which they undertake in faith; and the meanest things in life, when appropriated to them, or used graciously by them, are made holy mercies, and covenant-blessings. O how should this urge them to lean faithfully in all things upon their GOD; to exercise their several vocations with an eye to his glory; and to make all their profits, honors, and advantages rely, in the fullest submission, on his holy will! We should not hear murmurings among Christians themselves, nor such complainings against them by others. All things would make them in some measure *happy*; because obtained in faith: And the crossest providences would be the means of rendering them *holy*; because endured with resignation. There would be nothing *common or unclean* to them, if it was *sanctified by the word of* GOD *and prayer, and received with thanksgiving:* But, on the other hand, every thing must be offensive and impure, even the most religious duties of the *straitest Pharisaic sect;* if they pass untouched by the purifying *finger*† of the great High-Priest of GOD.

Jesus our hope, is JEHOVAH's *Messiah.*‡ He *became Jesus*, assuming human flesh, for the sake of his people; and as *Jesus*, or the *Saviour*, was *anointed*, or became *Christ*, to complete their salvation. What wonderful love is implied under this term to poor sinners! He was, and is, and ever will be, the *anointed One* for their sakes. The *holy Son Jesus, was anointed*§ by Jehovah, to *comfort those that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of* JEHOVAH, *that he may be glorified.*‖ With what joy and celerity did *Andrew* run to meet his brother *Peter*, and with what a beautiful abruptness did he tell him; *We have found the* MESSIAH? The message was too welcome to be locked up; and doubtless *Andrew*, like most other young converts, would have been glad to communicate what he knew, and impart what he felt, to all the world. The gospel of *Jesus* opens the heart, and, in proportion to its influence, banishes the sordid love of *self* from every believing soul.

As Christ, respecting his person of man mediator, received the unction of Jehovah, typified by the use of the anointing oil; so he communicates that unction to his people. He is their head of influence, of grace, and of glory, in all respects.

† Lev. xvi. 14, 19.

‡ Psalm ii. 2. The Hebrew word MESSIAH is the same with the Greek Χριστος. CHRIST, and literally signifies ANOINTED.

§ Acts iv. 27. ‖ Isaiah lxi. 3.

By his *divine nature*, he has a right to bestow his mercies, on whom he please; and, through his *human nature* he *does* convey them to his chosen. Hence he *is their* LORD and *their* GOD. The apostle *John* says to the church, that, the *anointing*, which they received, *they received of* CHRIST, *who promised them eternal life.** But the apostle *Paul* tells *the Corinthians*, that they, as Christians, *were anointed of* GOD.† Consequently then, CHRIST, the anointing and the anointed One, is GOD.—He is GOD, in union with man, to impart his unction to man: And he is man, in union with GOD, to lead up man to communion with him.

Christians derive the name of CHRISTIANS from their profession of *Christ*, and the *reality* and *nature of Christians* from their enjoyment of *Christ*. 'Tis their peculiar privilege, and their distinguishing joy, *to have an unction from the* HOLY ONE, *and to know all things*‡ that are necessary for them to know. And this *anointing*, *which they receive of him*, *abideth in them and teacheth them.* If then they are anointed with the Spirit of Christ, and consecrated to be *kings and priests unto* GOD *and the Father*; it is indispensably incumbent upon them to walk worthy of their dignity. They should walk, as kings, in a holy superiority (very remote however from superciliousness or pride) over the world, and its beggarly pursuits; and should live, like *priests*, in a spiritual abstractedness from pollution, to Christ, to whom they are consecrated and by whom they are ordained. In all respects they should give proof of their real vocation, in being *delivered from this present evil world.*§ 'Tis at once their duty, their interest, and their joy *Being baptized into Christ* [which seems synonimous with *being anointed by Christ*] *they put on Christ.*‖ Whatever *Christ*, as GOD-man, is; he is that for their sakes: And, whatever he has; they shall ere long enjoy it with him. There is for this end an inconceivable nearness and union, through the divine unction, betwixt *Christ* and his *people*: And this union is represented, in the Scripture, by images, drawn from those objects in nature, which express the most *intimate* and *inseparable* union. The *husband* and *wife*, the *tree* and its *branches*, the *head* and the *members*; are frequent metaphors to imply how dearly *Christ* loves his people, how virtually he supplies them with spiritual life, and how closely they are united to him. What strong consolation, then, may those receive who are made *one with Christ*, and who feel the healing influences of his Spirit in their souls? They obtain a life from him, with which they were not born; and which, because it is *his* life,

* 1 John ii. 20. † 2 Cor. i. 21. ‡ 1 John ii. 25, 27.
§ Gal. i. 4. ‖ Gal. iii, 27.

can never be destroyed. They are now no longer "the phantoms of a moment," like earthly men in their state upon earth; but the very conquerors of time and of death, and *heirs of immortality*.

As the oil, which was poured upon *Aaron*, was so copiously poured as to run down to the *skirts of his clothing;* so the unction of the *Holy One* was so abundant, that from him, as the *head*, it ever has and ever will run down to the meanest and weakest believers. It will run down even to those, who seem to be as the lowest and most trailing borders of his garments. If the hem of *Christ*'s garment was efficacous through faith to heal the diseased woman; shall not those, who form a part of himself, feel deliverance from the malady of sin, and be *partakers* indeed *of his holiness ?**

What an exalted creature, in this view, is the *Christian indeed?* What privileges is he born to share? What honor and dignity is he made to enjoy? That such a *vessel*, and such a vessel of *clay*, as he is, should be *anointed* with the holy oil of GOD's most gracious SPIRIT and thereby be consecrated and *set apart for the master's use;* is an astonishing mercy, and points out for him a rank of exaltation and blessedness, which all the ability of man can neither comprehend nor express. But, that, beyond this *passive* description of holiness and rest, the believer should possess an *active* share in *Christ*'s administration and kingship (for the *saints*, among other things, *shall judge the world*;†) this affords a pre-eminence and a glory, which neither the intellect of angels, without revelation, could have conceived; nor the eloquence of angels, without superior assistance, have described. How then should the humble believer's heart rebound with joy, in the contemplation of the vast blessedness, which awaits him? Surely, this is wonder and love, indeed, beyond degree; *wonder* without end to angels; and *love* without bounds to men. How should the praises of this adorable *Messiah* live upon each believing heart, and ascend from every redeemed tongue! The believer's very silence, as well as his voice, should praise him; and when his tongue is not heard, his LIFE should be more than eloquent, and declare by the most convincing argument, the glories of his great *Immanuel*. He should give constant proofs of the reality of that power, which alone could enable him, with truth, *to bring forth fruits unto* GOD. Like those who *have obtained a good report through faith*, in the Epistle to the Hebrews, it ought to be said of him, that *through faith*, he also *hath wrought*, what faith, as the principle of life from Christ only can work, real and unaffected *righteousness*—Indeed, O *Christian*, it will

* Heb. xii. 10. † 1 Cor. vi. 2.

be thy regret when thou art lifted to heaven, if regret can possibly enter there, that thou lovedst thy *anointed* GOD with such langour, and honoured him with such poverty of praise, in the world below. Thou wilt then see clearly, even when blessed beyond the sense of compunction, what horrid ingratitude, unbelief, and unconcern, possessed thy heart in a thousand instances; when that heart should have been exulting with the most lively praise. Thou wilt then see, more than thou canst see now, what base rebellion of will often lay lurking, like a serpent, in thy soul, against the will of him, who willed nothing but love, and mercy, and salvation to thee. Thou wilt see it, and rejoice in that abundant grace, which triumphed over all the opposition of thy nature, and safely conducted thee to thy GOD. Let this consideration stimulate thee now, with an holy earnestness, to live to his honor, to think for his glory, and to do all things, which thou art enabled to do, to convince thy own conscience and to convince the world; that this *holy oil* has not been shed upon thy soul for nought, and that thou dost not bear, without a gracious right, the dignified title and appellation of CHRISTIAN!

JESUS, OR SAVIOUR.

THIS is the name, which peculiarly affords inestimable comfort and peace to the believing mind, and which, therefore, can never be too much considered by those, who hope to share in the blessings, which he, who bare it, hath brought into the world. "In the name of JESUS the whole gospel lies hid: "it is the light, food, and medicine of the soul."

JESUS literally signifies a SAVIOUR. It includes so much in its idea, when applied to the Messiah, that no one word in any language can fully express it. The meaning however is, in this application, that he delivers from all evil, preserves to all good, and maintains the objects of his salvation, in a state of security and blessedness, for ever.

This title, so emphatically expressive of redemption by JEHOVAH the SON, was appointed to the human nature which he purposed to assume, before it was conceived in the womb. An

angel from heaven announced his appearance on earth;* and, commissioned by the ALMIGHTY, gave him that blessed name, *which is above every name; that in the name of* JESUS *every knee should bow*, of beings in *heaven, and* beings *in earth, and* beings *under the earth; and that every tongue should confess that* JESUS *is* LORD, *in the glory of* GOD *the* FATHER.† After his birth, we find *the multitude of the heavenly host* attending (as it were) the angel's embassy;—an embassy, made not to proud and lofty mortals, but to humble men; on purpose to declare that solemn message of abundant joy, that *unto them was born, in the city of* David, *the* SAVIOUR, *which is* CHRIST *the* LORD.‡

By the sense, in which both the angel who spake, and in which *Mary* and the shepherds who heard, understood this name, we may learn, that it was meant to convey an idea of the utmost importance. GOD had raised up saviours to his people, for temporal purposes, on many occasions; and they received that honourable appellation, as eminent instruments of his providential salvation. But it could, with no truth or propriety, be said of any one of these, That he was *the Saviour, the* LORD; or, in other words, that he was a saviour in the plenitude of his own power, and that *his own arm* alone could *bring salvation to him.*

Now, as no mere man could be thus emphatically *Jesus*, or the *Saviour*, for want of power and capacity to execute the business of salvation; so Deity *alone*, though called a Saviour in many parts of Scripture, could not be the Saviour, in the strict sense, intended for the recovery of sinful man; because that Saviour was to be *born of a virgin*, and to become a MAN *of sorrows, and acquainted with grief.* He must be *man* as well as GOD, and GOD as well as man; or he could not be the Saviour, anointed to redeem, and the Holy One of Israel, mighty to save. But this Saviour, being BOTH in one person, was capable of suffering

* Luke i. 31.

† Phil. ii. 9, 10, 11. Εν τω ονοματι, *in the name* of JESUS, every knee should bow; *i. e.* worship and adoration should be made by all the intellectual beings (or creatures endued with capable faculties) to *Jesus Christ. Isaiah* xlv. 23. The word *things*, in our translation, seems to imply, or at least to include, *inanimate* creatures; which is neither in the original, nor agreeable to the spirit of it. But, as if the apostle had not sufficiently expressed the divine glory of his master, he adds, *That every tongue should confess that* JESUS *is* LORD (εις δοξαν) IN *the glory of* GOD *the* FATHER. Thus *Novatianus* renders the words, and draws from them an unanswerable argument of the Saviour's divinity. *De Trin.* c. xxii. *Hilary*, in his Exposition of the 138th Psalm, uses the same reading. The preposition εις is frequently used for εν in SS. So Acts xix. 22. xxiii. 11. *et al.*

‡ Luke ii. 11.

what it was necessary to suffer; and of performing whatever was *given him to do*. His birth and sufferings were proofs of his humanity; his miracles and resurrection, of his essential divinity.

The prophets and church of GOD, before the Saviour's manifestation in the flesh, were neither ignorant of the grandeur of his person, nor insensible of the riches of his grace. They lived in the remembrance of his mercy to their fathers, by the revelation of his holy covenant to them; and many of them were blessed with the most exalted experiences of his salvation in their bodies and souls. They had not, indeed, the full blaze of light, and sensible manifestation, with the apostles;* but they found beams of glory, in the representations of the law and in particular discoveries of his word, sufficient to manifest the *nature* of his person, and the *security* of their eternal life in his mediation.†

* Mat. xiii. 17.

† It hath been a custom of late years, but perhaps with too little consideration, to contemn or undervalue the knowledge, faith, and holiness of the church before Christ, and to represent it in a state of ignorance, incredulity, and carnality, compared with the church commonly called Christian.

If this remark be applied to *Jews at large* or *Christians at large*, it does not seem well founded; for let the most ignorant, faithless and ungodly Jew upon record be pointed out, and we may, with equal ease and sorrow, find ten Christians for that one (and perhaps taken out of our own "enlightened time" too) who shall transcend him in every thing, that can render either beast or devil filthy, vile, or abominable.

If the observation, as probably it is, be intended for *true believers only* under each dispensation; the truth of it will bear a question, or at least is attended with some difficulties.

With respect to knowledge, it must be owned, that the advantage of gaining it will usually attend those who come last; and that the acquaintance, which the antient believers had with many truths, were in *prospect* and *prophecy*, which truths are come down to us, as *past transactions* and *fulfilments*. A fact recorded or known will have much precision, and many circumstances attending it, which it was not either needful or proper to foretell: Such, for instance, as the particular *time* of Christ's birth, the *person* of whom he should be born, *where* and by *whom* he should suffer, with all the many and exact particulars attending those events. But the sufficient knowledge of all these things, or, what was really essential in the knowledge of them, the true believers doubtless had, and enjoyed from their types and ceremonies, which were prophecies in similitudes, and also from prophecies in words, and therefore lived and believed *according to knowledge*. What is more, they knew many things, which we know not, in the Old Testament, and saw more of Christ and his salvation in their temple services and Scriptures,

In proof, that they knew the divinity of his person, and that his divinity was the object of their faith and expectation, two or three arguments, drawn from their Scriptures, may convince us.

than most of our modern Christians, (and especially those who are truly learned) will even pretend to see. They certainly had *their* peculiar advantages (too many to be mentioned here) as we also have *ours*: And among others, they had no sects and parties, till in very late times, when faith and manners were corrupted, which is a strong argument for their general knowledge; ignorance alone being the mother and nurse of various opinions. In a word, they knew all that was necessary for their salvation; and what sort of boasting is that, which assumes to know more?

But, as to *faith*, it may well be doubted, that we come very short, for the most part, of the antient worthies. For if faith consist in *purely believing* God, and the truest faith be that which is *most remote from carnal sense* and *natural evidence*, as probably will be assented to; then the antient believers, not having the demonstrations of fact and fulfilment, recorded by the evangelists, which we enjoy, did certainly, for that very reason, give more implicit credit to the truth of God, respecting all the great means of salvation by Christ, than it is possible in this age for any man to do. What can exceed the act of faith mentioned of *Abraham?* Or who could give a more unreserved belief to the power and faithfulness of God than he? Nay, what Christian could have seen more of Christ than he did in all the solemn transaction of giving up his son; or rather, where is the Christian, who sees so much? For the true sense of that divine chapter, the twenty-second of *Genesis*, is as little known by many, who think, alas! they are high professors, as though it was still locked up in the origiaal Hebrew. If we go through that glorious catalogue, detailed in the eleventh chapter of the Epistle to the *Hebrews*; where shall we find more brilliant acts of pure, unshaken suffering, and triumphant faith, than are there recorded? Our ecclesiastical histories, certainly, shew none that exceed them.

And, in respect of *holiness*, it is to be feared, that in general we all come very short of many believers under the Old Testament. For, if holiness be understood to be a separation from all that can defile either body or soul; then, with respect to the *body*, we are not so careful, as they were, of abstaining from the very approaches of any thing impure. They would neither eat, nor touch, nor commune with, any unclean person or thing. We, on the contrary, are nice in none of these matters: We eat and drink according to our own will or the fashion of the world, and we associate or have dealings with all sorts of persons, without any concern of this kind. 'Tis true indeed, that the legal injunctions to them were meant to preach a higher and more spiritual abstraction from pollution; but it is also true, that they kept them from many of those outward defilements and associations, which Christians run into without reflection and without remorse; and they therefore (it must be granted) were less impure in all respects which related to the

I, even I, am JEHOVAH, *and besides me there is no Saviour.** But CHRIST *is the Saviour;* and, therefore, Christ is Jehovah.

I Jehovah—there is no GOD *else besides me, a just* GOD, *and a Saviour, there is none besides me.*† But Jesus Christ is the Saviour; and, therefore, he is JEHOVAH, GOD, and a just GOD. No wonder, then, that the apostles should call the Saviour, GOD, so often and so earnestly.‡

Some of the grandest titles of the Almighty are joined, in the Old Testament, with this denomination of Saviour, in order to shew that the Saviour is Almighty. He is stiled,

body, than any of us think it at all necessary to be. And as to holiness of *soul*, if we reflect, that all spiritual holiness is entirely a grace of the divine Spirit, working in us "to have a good will, and working with us when we have that good will;" we must own also, that this is a matter, which depends, in all its degrees, upon the free gift and power of GOD, and therefore is none of our own to boast of. Besides, it cannot be proved, that any of us are more the objects of divine favor than many of them. And, who will deny the holy zeal of *Phineas*, the retired communion with God of *Enoch*, the patient grace and meekness of *Moses* and *Job*, the seraphic ardor of *David*, and the fervent holiness of *Elijah*, and many others; or who can find examples since Christ, which discover higher operations of divine grace than were discovered upon them, or greater fruits of faith to God's glory than they were enabled to produce? The truth is, that the *same* Holy Spirit wrought in them, as in later believers, dealing out his gifts according to their respective dispensations, and according to his own purposes in the œconomy of salvation. But, instead of *exceeding* them in all blessed exercises of grace, it seems, that the apostles themselves doubted the probability of it at least, or they would not so earnestly and repeatedly have enjoined the Christian church *to follow*, not supposing they could easily, if at all transcend, their glorious *examples*. Indeed, one might travel far in these times, before people could be found, that make any approaches to be mentioned with them. This at least the real Christian will confess, respecting his own attainments, with self-abasement and sorrow.

Many other reasons might be added upon this subject, which would transgress the bounds of a note; but these may serve to admonish every reader, that it is his interest and duty, though he cannot surmount, to pray that he may walk at least in the *same steps* with those, *who now inherit the promises*.

* Isaiah xliii. 2. † Isaiah xlv. 21.

‡ 1 Tim. i. 1. Titus i. 3. 2 Pet. i. 1. Jude. 25. *Et al.*

Jehovah the Saviour,* *Al* the Saviour,
Alehim the Saviour, *Holy One* the Saviour,
Mighty One the Saviour, *Redeemer* the Saviour.
Hope of Israel the Saviour.†

The very *reason* of the *Saviour's* name is, in itself, an evident indication of the divinity of his person. His name was to be JESUS: *for* (said the angel to *Joseph*) *he shall save his people from their sins.*‡ Now, can any one believe, upon the very principles of reason and common sense, and contrary also to the clearest testimonies from the word of GOD; That a mere *creature*, be he whom he may, could have *a people* peculiar to himself, a people gathered in all ages out of every kindred, nation and tongue; and that he, by the dint of created might, could *save* such an immense multitude, as transcends all the computation of man; and not only save them, but *save them with an everlasting salvation*,§ rescuing them from infinite evils, and conferring upon them an infinite good? He, who, professing himself a Christian, can fly in the face of reason, of Scripture, and of GOD himself; by thus deliberately pronouncing *the* SAVIOUR, who hath completed this immense undertaking, either a *created being*, or less then the omnipotent GOD; acts most absurdly indeed against those testimonies, under which he must make good his profession. He might as consistently say *there is no God*, as deny the *Lord of life and glory* to be the *God of salvation*: and he discovers a strange ignorance of himself and of the whole scheme of redemption, when he supposes, that feeble sinners, surrounded by innumerable enemies, who are all but omnipotent, can be saved by any other. He may, indeed, have understanding enough in

* Some have very probably thought, that the name יהושוע *Saviour*, is a compound of יהוה *Jehovah* and שוע *salvation*; and with good reason, because none but *Jehovah* can *save*. GOMAR. *de Nom. Dei.*

† Hosea xiii. 4. Hab. iii. 18. Isaiah xlv. 21. xliii. 3. xlix. 26. Jer. xiv. 8. ‡ Matt. i 21. *see also* Acts iv. 12.

§ Isaish xlv. 17. Sometimes the *Saviour* is called SALVATION itself in the abstract, which implies that *all* salvation is only by him. Thus, for instance, *Moses* sang; *The* LORD *is become—my* SALVATION, Exod. xv. 2. Isaiah xii. 2 And good old *Simeon*; *Mine eyes have seen thy* SALVATION, i. e. the anointed Saviour. Luke ii. 30. There are many passages. in the Old Testament, where the words, "GOD of my Salvation," might better have been rendered, "GOD my Salvation." However, no ascription of divinity can be more strong than this of *eternal salvation*; for nothing is properly *eternal* but what is divine, and nothing is truly *divine* but JEHOVAH.

common matters, and be *wise* too *in his generation*;* but, while he is in this sentiment, he certainly has not that *spiritual discernment*, which constitutes saving wisdom, and which is absolutely necessary for the right apprehension of *the things of* GOD.†

Besides the *reason* of the Redeemer's name; abundant proof of his Deity might also be drawn from all that *he did* and *said*, and from all that has been *declared* of him, and *done* through faith in his power. A short specimen may serve.

His divinity appears from what he *did*. The winds and the seas obeyed him. Diseases vanished at his word. At one command, he converted souls: At another, he created food to feast a multitude. In a moment, he raised the dead. He overcame death in himself; rose from the grave by his own power; and, by the same power, finally ascended to heaven.

Himself *asserted* the glory of his person. He commanded all men to honor the Son, even as they honored the Father. The incommunicable name, and the uncreated perfections of the Godhead, he claimed as his own. Men adored him, and, in adoring him, received his approbation; and those, who did not acknowledge him as the everlasting I AM, he himself declared, should die in their sins. He expressed his inseparable union with the *Father*, and *thought it no robbery to be equal with him*.

He was foretold and expected as one truly *divine* by the *prophets*. The sum of their testimony concerning him may be comprized in the seraphic description of *Isaiah*: *Lo* THIS *is our* GOD, *we have waited for him; and he will* SAVE *us*: THIS *is* JEHOVAH, *we have waited for him; we will be glad and rejoice in his* SALVATION.‡

His Deity was *declared by apostles* and *others*, who saw his wonderful works, who *beheld his glory, the glory as of the only begotten of the Father*, and were *eye-witnesses of his majesty*. They worshipped him therefore as GOD *manifest in the flesh*; not his mere *human* nature only, for that would have been idolatry, but his *divine* majesty residing therein.§ *Thomas*, with an obstinacy which affords a conviction of his own sincerity and a further attestation of his Saviour's glory, fervently exclaimed, not only for himself but for all, *My* LORD *and my* GOD; when he received an *infallible proof* of his divinity, by

* Luke xvi. 8. † 1 Cor. ii. 11.

‡ Isaiah xxv. 9.

§ *Why callest thou me* GOOD, said Christ; *there is* NONE *good, but* GOD. The man, to whom he spake, considered only his *humanity*: Our Lord pointed him to his *divinity*, as the only essence of all goodness and veneration.

his resurrection from the dead. Thus, his very doubt may serve to strengthen our faith. *Paul* testified of his Saviour, as of him, *who* IS *over all* GOD *blessed for ever.** He also says of him, that He IS *before all things:* HE IS, [i. e.] he eternally exists, did eternally exist, and for ever shall; because all things are *present* with GOD. He adds, in another place, that *by him all things consist*;† [i. e.] are maintained in their existence by his power: And he directly calls him, GOD *our Saviour*, and (with a yet farther addition) the GREAT GOD *and* OUR SAVIOUR JESUS CHRIST.‡ *John*, who well knew and loved his master, says; That *all things were made by him, and, without him, was not any thing made that was made.*§ He further declares, in another place, That *this is the record* of GOD, that GOD *hath given to us* [believers] *eternal life; and this life is* IN HIS SON; and that *there are three witnesses* to this record *in heaven, the* FATHER, *the* WORD, *and the* HOLY GHOST; *and these* THREE *are* ONE.‖ He again speaks of him *in union* with the Godhead; calling him *the true* GOD,¶ and adding, *Hereby perceive we the love of* GOD, *because* HE *laid down his life for us.*** Lastly, the apostle *Jude* adds his testimony in a form of praise; *Now unto him, that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to* THE ONLY WISE GOD OUR SAVIOUR, *be glory and majesty, dominion and power, both now and ever, Amen.*††

What *others performed, through faith in his name*, declares him to be the OBJECT of faith, and in consequence essentially divine. The acts of the apostles, exhibiting many incontrovertible testimonies of an almighty power attending them, yield an unsurmountable proof of the divinity of their master. This master, they professed, was Jesus; and this Jesus was their GOD. They worshipped him as such; and desired only to live to his glory.

But, great as the evidences from the blessed apostles undoubtedly are, and multiplied as they might be abundantly, the witness of GOD is greater than these: *For he received from*

* Rom. ix. 5. † Col. i. 17. ‡ *Tit.* i. 3. & ii. 13.
§ John i. 3. ‖ 1 John 5, 7. 11. ¶ 1 John v. 20.
** 1 John iii. 16.

†† The apostle *Jude* had evidently in this passage the *priesthood* as well as *divinity* of *Christ* in his mind; as if he had said, "Our divine Lord, who is able to keep his people from perdition, is also our high-priest, who is gone with his own blood into the holiest to appease the justice of the Godhead and thereby to present them, in their appointed place, before the throne, with an everlasting jubilee; he, even he, who is such a Saviour, is surely the only wise GOD, all whose attributes claim the praises of his redeemed, for ever and ever, Amen.

GOD *the Father honor and glory, when there came such a voice to him fron the excellent glory, This is my beloved Son, in whom I am well pleased.** And, in another place the *Father* says to him *Thy throne*, O GOD, *is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom.*† No words in the world, nor any ideas of words, can more magnificently express or conceive the essential primæval divinity of the everlasting Son, than these.

Thus we have the testimony of men, of angels, and of GOD, all corroborating the evidence of his own facts and words; that *Jesus Christ*, the Saviour of sinners, is JEHOVAH in human flesh, and the ever-blessed LORD *from heaven*. They, who refuse to receive this multitude of proof, may be compared to men, who reject the light of the meridian sun, and chuse to dwell in the darkness and gloom of some ever-benighted cell. It is a rejection, that cannot possibly afford a moment's true peace or pleasure; but it will undoubtedly ensure, if it remain, sooner or later, some sad considerations of horror. To undeify *Christ*, is to deny him; and *whosoever shall deny him before men, him will* he *also deny before* his *Father, which is in heaven.*‡

In this denial of *Christ* as GOD and LORD, is virtually included a denial of the whole of Christianity; for he, who gives up the divinity of *Jesus*, gives up the whole hope of salvation by him. He leaves the way of safety, which GOD's word has marked out, and betakes himself to the wilds of *deism*, and all the intricate mazes of *infidelity*, for a peace which he will never find there, and for a support which they cannot yield him. "They who reject the divine person of *Christ* (said an eminent divine,§) who believe it not, who discern not the wisdom, grace, love and power of GOD therein, do constantly reject or corrupt all other spiritual truths of divine revelation. Nor can it otherwise be; for they have a consistency only in their relation to the mystery of Godliness, GOD *manifest in the flesh*, and from thence derive their sense and meaning. This being removed, the truth, in all other articles of religion, immediately falls to the ground." If *Jesus* be *not* an *almighty* Saviour, he is not the Saviour whom the Scriptures describe, nor the Saviour whom his people's necessities require: But if he be an almighty Saviour, he must necessarily be GOD *supreme, uncreated*, and *eternal*. In the *former* case to pay adoration to him, as Christians do, would be the grossest idolatry, and equal to that of the heathens. In the latter case; the believers in *Jesus* act consistently with common sense, and (what is of more consequence) with divine revelation; when they attribute their

* 1 Peter i. 17. † Hebrews i. 8. ‡ Matt. x. 33. § Dr. *Owen*.

whole salvation to his love and power, and confide in him for every grace and blessing of time and eternity.

So much really depends upon this important truth, even all our hopes and comforts here and hereafter, that we may be forgiven, if, as men and as Christians, we again and again insist upon it. And it is the more necessary at this time, since one aweful prophecy seems to be fulfilling, that *there shall be false teachers, among* GOD's professing people, *who privily* (or *deceitfully*) *shall bring in damnable heresies, even denying the* LORD *that bought them.** Such are described, as *intruding into those things which they have not seen*, or as *understanding neither what they say, nor whereof they affirm:* and the reason follows, because they are *vainly puft up by their fleshly mind*, and HOLD NOT THE HEAD, which is CHRIST. They meddle with divine things in a spirit, which, because it is not of GOD, can only lead them astray. Their souls are unmortified with any real convictions of their own sin and misery; their hearts are untouched with any love of *Christ*; their minds are not illuminated by his Spirit; and they have, therefore, no true perception of the things, about which they talk and write. If they felt their own misery and saw their own sin; they would hide their unholy heads in the dust of self-abhorrence, and seek for an uncreated arm alone to deliver them. If they loved *Jesus*, they would honor him (according to his own command) even as the *Father*. If they were taught by the *Spirit* of truth, they would receive *the things* of *Jesus*, which that Spirit himself *receiveth* from *Jesus*,† and must rejoice in *his eternal power and Godhead*. 'Tis from the want of this, that they *grope in the noon day* of the most resplendent evangelical truths, *as in the dark night*‡ of spiritual ignorance and superstition. Indeed, it may be laid down for a rule in the divine life, applicable to this and every other case among men, That the knowledge and illustration of GOD's word by the illumination of the *Spirit*; and the *Spirit's* application of that word to the state and wants of the soul; can alone make the perusal of the Bible a profitable, intelligent, and delightful study. Without these gracious operations, the sacred Scriptures are not only a *sealed book*, utterly incomprehensible in its most essential parts; but a dry, uninteresting speculation, to any mind, however ingenious and inquisitive. Thus it is often seen that when men, unenlightened by this heavenly grace, attempt to unravel *the mysteries of the kingdom*,§ or to break the seals of this book; they only propagate the illusions of their own minds, and darken (if not disgrace) the truths they venture to explain.

* 2 Pet. ii. 1. † John xvi. 14. ‡ Job v. 14. § Mark iv. 11.

Far otherwise is it with the faithful and truly awakened soul. He sees, that he can know nothing, and do nothing, with respect to spiritual things, but by *Jesus Christ*. Such a person hath been made savingly acquainted with the natural blindness of his own mind, the utter apostasy of his own heart, and the furious rebellion of his own will, respecting all that GOD is, and all that GOD requires. And, when he is convinced of this, he is convinced too, that nothing can rescue him from the depravity of his own nature, the allurements of the world, and the seductions of *Satan*, but what is fully and truly *divine*. He is brought to see, that the very *means*, which the Bible describes concerning his deliverance from the wrath to come, could not have been thought of but by uncreated wisdom, nor have been proposed but by infinite love, nor provided but by omnipotent power. He is persuaded, that the conquest of such and so many enemies, with whom *Jesus* had to do, could not have been even the undertaking of an earthly being; and that the very nature and perpetuity of salvation itself, together with the effectual and constant application of it to myriads of believing souls, proclaim its accomplisher infinite and eternal. This internal evidence of the divine Spirit, concurring with the external proof from his word, and with the similar experience of Christians in all ages, gives the heart a demonstration of the Godhead of *Jesus* which the malevolence of devils, or the sophistry of men, is unable to confute or withstand. They might sooner destroy the most undeniable evidences of sense, than impugn this heart-felt conviction, snd this invincible deduction, given to the believer, from the work, word, and SPIRIT, of the everliving GOD.

How full of comfort then must this precious name be, to every sincere and humble soul! JEHOVAH became *Jesus*, that he might, consistently with all his glorious attributes and perfections, save his people from their sins.—As *Jesus*, bearing our nature, he could be *touched with the feeling of our infirmities, and was in all points tempted like as we are, yet without sin.** He could offer up himself without spot to GOD in our stead, and purge away our sins by the willing sacrifice of himself. Tenderness accompanied all he did; and all he said was love.—As *Jehovah*; he was able to effectuate every purpose of his grace; to support the human frame which he assumed; to crown it with perpetual conquest; and to bring in, by a merit which could fill and gladden heaven, an everlasting salvation for his chosen. How then should the delightful theme of GOD *manifest in the flesh*, be the believer's present study; since it is, and must be, the constant spring and basis of his eternal hopes! What grateful sense should *he* entertain of that

* Heb. iv. 15.

Saviour, who could condescend to love, to bleed and to die, for a rebel, an outcast, a worm? How should such an one discover his love to *Jesus* (as *Jesus* discovered his love to him,) by the humility of his heart, and by the actions of his life? Lively love and lively faith, according to measure and time, are ever productive of gracious words and holy deeds. *These* are the true and genuine proofs, that *Christ's love is shed abroad in the heart*, and that *the Holy Ghost*, in his gracious operations, *is* really *given* to the soul. He that lives *by Jesus*, will not only be *like* him, but must live *for* him and *to* him.

There is no end of the blessedness, which is annexed to a life of faith and love in *Jesus Christ*. Whatever can be experienced of it below, is nothing more than an earnest, a token or a pledge, of unmeasurable glory beyond the skies. *Here*, it is appointed us, to follow *the Captain of our salvation through sufferings: There*, enjoyment will be our privilege, and the richest bliss of GOD our portion. *Now*, we are to find, that *without are fightings, and within fears: Then*, every fear shall be done away, and nothing but joy, eternal joy, shall be upon our heads. In *this* life we experience a continued variety of evils, which distress or distract our mortal frame: In the life *to come*, we shall feel an unmolested peace, and participate, without mixture and dismay, the pleasures that are at GOD's right hand for evermore. Then we shall look back upon all the evils (as we thought them) and various circumstances of our earthly pilgrimage, and find motives of praise to GOD for his mercy and wisdom in every one of them. *Joseph* is now blessing his Redeemer for the prison, *Job* for his dunghill, *Jeremiah* for his lamentations, and *Lazarus* for his sores. They have attained (what can never be truly attained below) that "*high* philosophy, which doth *not forget the past; but in con-*
"*templation of the past views the future;*" and, (what is more) rejoice in the *one great mercy*, which orders both, and will consummate all for good throughout eternity. And, if all this mercy be obtained by the merit, and secured by the power, of JESUS; how ought they, for whom it is thus obtained and secured in their *souls to magnify the* LORD, and in their *spirits to rejoice in* GOD *their* SAVIOUR! This will be the burden of every anthem in heaven; and it will be their delight, their wish and their work, to begin the never-ending celebrations of his praise, while they remain upon earth. They may sing, with equal truth and transport, that all the grace they have, and all the glory they expect, must proceed from their redeeming GOD.

'Tis *Jesus* fills our hearts below
With holy faith and fervent love:
From *Jesus* all our joy shall flow,
In the blest realms of light above.

Jesus, his love, his grace, his name,
Pour gladness round the heav'nly throng:
These all their golden harps proclaim;
These swell the notes of ev'ry song.

REDEEMER.

THE very term *redemption* presupposes loss or forfeiture; and, applied to man in the holy Scriptures, implies his merited loss of the favor of GOD, and the legal forfeiture of his title to all the blessings and happiness, which his nature is capable of enjoying. This forfeiture was occasioned by the sin and rebellion of his first parents, by which their blood was attainted, their posterity polluted, and both together became corrupt and corruptible, without help and hope in themselves. They and their descendents became incapable of recovering what was lost; because their very strength and desire to accomplish future righteousness, vanished in the same moment with the righteousness of their nature. Their wills, powers, affections, and every other faculty both mental and corporeal, were turned another way; the light of truth was extinguished within them; and they had no propensity, but to hide themselves from GOD, and to sink deeper and deeper into evil.

Thus man became an object of redemption. Being cut off and aleniated by sin; he became a stranger and a slave; and, in such a state, he had nothing and could have nothing to procure a relase, and much less to repurchase his lost inheritance. From this unhappy period, considering what a drudge at all times he now is to his lusts and passions, even the refined and the polite man to the pride, selfishness and vanity, which prevail in his heart; beholding him oppressed with cares, and sickness, and numberless infirmities; and viewing him from his cradle to his utmost age, haunted by one distress and another, till the horrible enemy of his nature wrest from him the little remains of a miserable life; he is altogether a pitiable creature, a melancholy subject of perplexity and woe. To this kind of life, death itself would be preferable; if death could ensure an annihilation of being.

Life in such *bondage is a worthless thing.*

Now, the only hope of redemption from this misery and of restoration to favor, is revealed to have sprung from GOD; who afforded it to the firſt human aggressors, almost as soon as they had been seduced from their obedience to him. This hope, founded on a covenant and a promise, was repeatedly revealed, at various times and upon several occasions, both under the patriarchal and legal dispensations. But one ordinance, in particular, under the latter œconomy, seems to have been instituted for the express purpose of pointing out, how this gracious work of salvation was to be undertaken and effected. This ordinance was the *redemption* of a *lost inheritance*, by a *near kinsman;* who therefore was entitled *the redeemer* of the family, to whom that inheritance belonged. Thus, the possession of a patrimony, title, heirship, &c. was to be recovered and preserved entire in a stock; not by an *alien*, who had no interest or concern in the matter, but either by the *next* of kin who might be affectionately related, or a *brother*. Nor was this all, which pertained to the office of a *redeemer*, under the law. If his brother's or kinsman's blood was shed, he became the *avenger* of that blood, and the pursuer of the murderer to justice. Of this a full account is given in the xxxvth chapter of the Book of *Numbers;* where the words *avenger* and *revenger of blood* are in the original the same with those, translated, in other places, *near kinsman*, and *redeemer*.* This institution prefigured, that there should appear in the fulness of time, ONE, who, from his office of mercy, would be the GREAT REDEEMER; that this *Redeemer* of man would be his *near kinsman*, and one of *his own nature;* and that he also would pursue to vengeance that malignant adversary, who was *a murderer from the beginning*,†. and who, with a malice which will never be forgiven him,

Brought death into the world, and all our woe.

MILTON.

——To this the apostle alludes, when he says; GOD *sent forth his Son*, MADE OF A WOMAN [in human nature,] *made under the law* [obliged, as a near kinsman or brother, to fulfill the law] *to redeem them that were under the law, that we might receive the adoption of sons;*‡ [i. e.] to recover our lost inheri-

* Ruth iv. 3. Job xix. 25. &c. † John viii. 44.

‡ Gal. iv. 4. 5.—To this, also, the Church of England manifestly alludes, in that collect, wherein she beseeches GOD *graciously to behold his* FAMILY, *for which* CHRIST *was contented to be betrayed*, &c.

tance of purity and happiness, end to reinstate us in the most cordial and lasting possession of acceptance and favor. And, in this view, we are to understand his remarkable expression in another place, that CHRIST HATH *obtained eternal redemption for us.**

Now the appointment of *Jesus Christ* by the *Father*, to be the *Redeemer* of his people, implies a *perfect capacity* in him to answer the utmost purposes of that appointment; else, his redemption might be a mere nullity, if opposed by some unforeseen or extraordinary powers, and so the design of GOD be frustrated and over-ruled. But, as this would be an impeachment of the divine attributes, it will follow, that the *Redeemer* was both *able* to save the objects of grace from every possible contingency of ruin, and *rich enough* to purchase the possession of life and holiness, which they had lost and forfeited. And then if we consider, *who* and *how* many, both on earth and from hell, would oppose with a zealous malignancy all this undertaking of *Jesus*; and *what* that *life* and *holiness* are, which he hath been able to retrieve for us; surely we must perceive, that no hand but a *divine* could overcome such obstructions, and that no treasury but *Jehovah's* could be furnished with riches of such a *nature* and *amount* as these.

This Redeemer had not only the vile hearts and affections of his people to subdue and to change (a work of greater difficulty than to create a world!) but he had the almost infinite powers of darkness to contend with, spirits of exquisite subtlety, and of the most insinuating force. Can it be supposed that a *merely created* agent was equal to the task of *creating anew*, and converting the souls of myriads of men, in all ages, and in all countries, of the world? Can it be imagined, that such an agent could effect all this too, in opposition to the inplacable fury and violent activity of innumerable legions of evil spirits, one of whom was once found able to destroy the happiness of a world? If such a notion can be received; it must be received against every principle of reason and revelation, and against the only just ground too, which can be had, of eternal life and salvation.

Then, as to the NATURE of redemption itself, it plainly bespeaks the agent and accomplisher infinitely gracious and necessarily divine. "There are two things (said a good man†) required in a redeemer: First, the act of paying a sum and telling it over the board [or fairly] to the creditor. Secondly, The sum must be his own own; for, if he pay a ransom with another man's gold, the man who owned the gold is rather the ransomer then he: The payer, in that case, seems a factor to another.—*Christ* was no factor; he paid the price of our redemp-

* Heb. ix. 12. † Mr. Rutherford on *Cant.* v. 2, &c.

tion from his own proper goods: For the manhood being made one in a personal union with the Godhead, it was his own flesh and blood, and his own soul, that he offered to GOD. For, howbeit it [the manhood] was borrowed from us, yet in substance personal it was his own; and both his will as GOD was an agent in the offering it, which was ground of infinite merit, and the will of the manhood earnestly desired it. Here he took on him the seed of *Abraham;* and, which is a mystery, the manhood being not a person, but a nature, the drawing of it to the personality of the Godhead made it himself, and his own." *Christ*, as GOD-man, was alone able to pay the price of human redemption, which did not consist of *corruptible things*, but of *precious blood*† and immaculate righteousness; on account of which, as well as for the sake of his person, *Jehovah* declared himself *well pleased.*‡

And if the AMOUNT, as well as nature, of this price be considered; it cannot be doubted, but that the Redeemer, who paid it, is possessed of all the treasures which are laid up in or can be ascribed to divinity. For, who could extend such riches of grace to an infinite multitude of immortal souls; who could bring in, impute, and imply, an everlasting righteousness for their perfect justification; and who could introduce them all, *without the failure of one*,§ through the *greatness of his might* and the *strength of his power*, to his eternal kingdom; but the almighty JEHOVAH himself, who was in the Redeemer *Jesus?* This argument alone must (one should think) be conclusive to any mind, capable of common discernment, and convince it, as far at least as fair argument can convince it, that the Saviour of the world is *the* LORD *from heaven.* Yet we are not (blessed be GOD) left to the bare deductions of our own minds, however full and strong those deductions really be, to guide us in a matter of so much importance: There is clear and incontestable evidence, for the establishment of this truth, explicitly given us in a revelation from God himself. Among a multitude of proofs, a few, on account of the brevity of these Essays, shall suffice.

Thus saith JEHOVAH *the King of* Israel, *and his* REDEEMER JEHOVAH SABAOTH, *I am the first, and I am the last, and besides me there is no* GOD.‖ *As for our* REDEEMER, JEHOVAH SABAOTH *is his name, the* HOLY ONE *of Israel.*¶ *Thy Maker is thine Husband* (JEHOVAH SABAOTH *is his name*) *and thy* REDEEMER *the* HOLY ONE *of Israel, the God of the whole earth shall he be called.*** *Thou,* O JEHOVAH, *art our Father, our* REDEEMER, *thy name is from everlasting.*†† *Blessed be the* LORD GOD *of* Is-

† 1 Pet. i. 18. ‡ Isaiah xlii. 21. Matt. iii. 17. § Isaiah xl. 26.
‖ Isaiah xliv. 6. See also Rev. i. 8, 11. ¶ Isaiah xlvii. 4.
** Isaiah liv. 5. 8. †† Isaiah lxiii. 16.

rael, *for he hath visited and redeemed his people.** CHRIST was spoken of by *Anna* the prophetess *to all them that looked for redemption in* Jerusalem.† CHRIST *redeemed us from the curse of the law*, says the apostle ;‡ and the language of heaven is, that *Jesus redeemed* his saints *unto* GOD *by his blood.*§

Thus it appears that *Christ* was the Redeemer, and that the Redeemer was *Jehovah:* And it is equally plain, that *Christ* was in human nature, because he poured forth his blood and died upon the cross for man's iniquities. GOD and man, therefore, were united in him, and, so united, became one *Christ*—capable, as to his human nature, of being the *Redeemer* of our inheritance and the *avenger* of our blood; because he is our *brother*—and able to purchase and to establish all things for us, as to his superior nature; because he is JEHOVAH.

But it may be asked, Did *Christ* redeem *all men*, and is the whole world included in this act of grace and salvation? To this it may be answered, that the redeemers under the law stood engaged *only* to those of their own family, to their brethren, and nearest kindred; and that, in this respect, they were so many types of *Jesus*, who was to be *the first-born*, not among the world at large, but *among many brethren*, who, for that purpose, were *foreknown and predestinated to be conformed* TO HIS IMAGE.‖ If he had intentionally paid a price for all, then doubtless all men shall be saved; for it is impossible, that the justice of GOD should deprive *Christ* of his purchase. It would be news indeed for hardened sinners, which would tend to encourage and confirm them in their wickedness, that they *all* shall be saved in the very midst of it. *Christ* paid a precise sum, and assuredly for a precise purchase; unless he can be supposed to have made a worse bargain than a simple man: And he, therefore, precisely purchased *some*, or precisely purchased *all*, of mankind. If he paid for *all*, then all must be saved; but this does not agree with his own declaration, that *wide is the gate to destruction*, that *narrow is the way to life*, that *few there be that find it*,¶ and that *many are called but few chosen.*** If he paid for *some* only; then he must have foreknown, and stipulated for, those persons, without any possibility of addition or failure. This last position is confirmed by the sentence, hereafter to be passed by him from his judgment-seat, on his redeemed, whom he therein calls *the blessed children of his Father* [those of his own family and kindred,] and whom he welcomes to *inherit the kingdom prepared for them* (without any contingency of disappointment) *from before the*

* Luke i. 68. † Luke ii. 38. ‡ Gal. iii. 13. § Rev. v. 9.
‖ Rom. viii. 29. ¶ Matt. vii. 13. ** Matt. xx. 16.

*foundation of the world.** And it is also very remarkable, that the Redeemer, in his own last prayer before his disciples, says to the *Father; I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine.*† He knew *whom* he prayed for; and he knew also, that his prayer for them would be heard, and go up with everlasting acceptance to the throne of GOD.

This is not said, to limit the infinite excellency of *Christ*'s redemption; for if there were ten thousand worlds of sinners, and if it pleased him, in his wisdom and sovereignty, to extend the benefits of his salvation to them; undoubtedly, since he is the infinite *Jehovah*, there is merit sufficient in his blood and righteousness to ransom them all. But the covenant of grace is *ordered in all things*, and was originally designed to include only the *heirs* of salvation. So the ark‡ could undoubtedly have sa-

* Matt. xxv. 34. Rom. ix. 23. † John xvii. 9.

‡ There are two fabrics, both of which are translated *Arks*, described in the Old Testament, though, in the original, they bear very different names: The ark of *Noah*, and the ark of the *covenant*.

The ark of *Noah*, called תבה, is an admirable representation of the church of God in its *state of grace* upon this world, surrounded with floods of enemies, yet supported above them all. The plan of the type and its object were alike framed in heaven, and communicated to men upon earth. And as the church of God is spiritually καινη κλισις, *a new creation*, being originally with respect to true goodness, like the old creation in its discordant atoms, *without form and void;* therefore the ark, which represents it, was called by a name, which seems to be compounded of those words. The תהו ובהו, abbreviated after the manner of the Hebrews, easily form the one word תהבה or תבה, the title of this ark, and thus imply the great truth abovementioned. So the *Jewish* church, under the idea of the old creation the *earth*, was for its iniquity, to return to the *confused* and *empty* state of original alienation from God. Jer. iv. 23. Several examples of these compositions and abbreviations occur in the Hebrew Bible, and especially for names to persons or things.

The name of the *ark*, and of the *church* under its type, is in this view a name of *humiliation*. It expresses the people of God to be in themselves of a weak, *confused*, and *empty* origin; and it implies that the whole plan of their salvation, and of their being compacted together as one ark or church, depends upon God *who hath mercy on whom he will have mercy*, and who bears them now, as in the days of old, above the floods of evil, till they reach his *holy mountain*.

The ark of *Moses* was called by the same name; because, though personal to him, it expressed a similar fact, and declared the same doctrine of salvation.

But the ark of the *covenant* bore a different name, and preached an instruction, that was to carry the mind beyond the bounds of a perishable world.

ved more from the flood, had they entered into it; but God was pleased to ordain not many arks, but one only, and by that one to deliver the chosen few. These exhibited, according to the

This ark hath been usually understood to signify *only* the person of Christ, and the union of the divine and human natures in him: But, with deference, it is humbly apprehended, that it denotes, together with the *proper person* of Christ, his *mystic body* the church, and the *perfect union of both these* in glory. As the *other* ark exhibited the condition of the redeemed in time, agitated by the waves of this world; *this* points out the consummation of their happiness and their rest in eternity. It was therefore called by a most suitable name. God himself denominated it ארון, which word is derived from a root signifying, *to leap, to exult, to shout for joy*. And so the church, when glorified in its Redeemer, will be the true instrument, place, or temple, of praise and joy for evermore.

Christ is indeed the כפרת, *the mercy-seat*, το ιλαστηριον, *the propitiation*, covering the whole ארון or ark; but not the *ark* itself. In this form he is placed, representing his *mediation*, or the mean of communication, between God and his people: And thus the order of this sacred fabric gives a most beautiful and sublime representation of the union of the redeemed with the person of Christ, and of their participation of his glory. Thus also is shewn by similitude the fulfilment of our Lord's Prayer concerning them; *that they all may be one* [one ark, as it were] *as thou, Father, art in me, and I in thee; that they also may be one in us—and the glory, which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one —I will, that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.* John xvii. Thus *being joined to the Lord, are they one Spirit* with him. 1 Cor. vi. 17. And thus, *with open face, beholding as in a glass the glory of the Lord, are they changed into the same image from glory to glory, as by the Lord the Spirit.* 2 Cor. iii. 18. See below, under WORD *of the* LORD, in the note on Numb. vii. 89.

With this idea of the ark of the covenant, the œconomy of the tabernacle and temple, respecting the *introduction*, the *progression*, and the *end* of believers, appears complete. 1. They are admitted to the altar of sacrifice for sin. 2. Next stands in order the laver, which denoted *the washing of regeneration and renewing of the Holy Ghost*. 3. Hence they advance, as the priests of God, into the holy place; i. e. they enter upon communion with God in a building which himself hath made, out of the open air or view or spirit of this world, where they live upon the bread of life, are enlightened by the light of life, and offer spiritual sacrifices in the sweetest odors of prayer and praise upon their golden altar of infence, Christ Jesus. This is their *first rest*, Hebr. iv. 3. Psal. xxvii. 4. 4. When all this is accomplished according to the measure of the divine will, then do they enter into a yet more holy state, the holy of all holies, their *final* and *complete rest*, (Heb. iv. 9.) where Christ the forerunner is entered and hath prepared their place, and where they are united to him, as the seat of all mercy, and the pro-

manner of the Old Testament, a striking representation of that *remnant*, of whom the great Author of the covenant says, THEY SHALL *be my people*, *and* I WILL *be their* GOD. The rest of mankind with all the fallen angels, it pleased the *Lord*, for purposes which himself can surely justify and will one day explain, to pass by, and not to redeem.

This is a solemn thought, at least it should be a solemn thought, to those who are following the multitude to do evil, and who are *without hope* (any expectation that deserves the name of hope,) and *without* GOD *in the world*.* To "carnal

pitiation of all grace and glory, between God and their souls for evermore.

Thus poor unworthy creatures, the *sethim* wood growing in the wilderness of this world, can be tranſlated from it into the very presence and abode of God and thus are they *covered* perfectly and entirely, with the *pure gold* of that divine righteousnes and glory, which the Redeemer himself wears, and out of his own fulness, bestows upon them. Many allusions to this are made in the Old Testament. *He that dwelleth in the secret place of the* MOST HIGH, *shall abide under the shadow of the* ALMIGHTY.—*He shall cover thee with his feathers, and under his wings shalt thou trust.* Ps. xci. 1, 4. This refers to the cherubim, the representatives of the divine persons, overspreading the ark in the place of rest, with their wings. See Exod. xxv. 20.—*The king's daughter is all glorious within: her clothing is of wrought gold.* Ps. xlv. 13. *The city* [i. e. the new *Jerusalem*, the church in glory] *was pure gold, like unto clear glass.* Rev. xxi. 18.

In this ark are laid up all the decrees and counsels of JEHOVAH, respecting salvation; in this church, center and rest all the purposes of the everlasting covenant made by the ELOHIM. The united *assembly of the first-born* are *God's building*, framed to exhibit an eternal *ark of testimony* concerning his own eternal grace and love. Here God *meets* with them, and *communes* with them, *from above* the mercy-seat, *from between* the two cherubim [i. e. in the center of these, representing the unity of the divine persons and their union with the church through the human nature of Christ] which are upon or above the ark, or shadowing and looking upon them with eternal complacency through Christ; and here shall they dwell for ever. See Exod. xxv. 22.

O happy change! O wonderful transmutation! That mean inhabitants of this wilderness should be made glorious residents of heaven! That sinners, slaves, traitors, and enemies, should become kings, priests, friends, children, and heirs, of holiness, of glory, and of GOD! That mortals should thus put on immortality! And that mortality itself, by such transcendent means and mercy, should be for ever swallowed up of life!

* Eph. ii. 12. It has been often and justly observed, that the original words here rendered, *without God in the world*, would have greater force in a literal translation. Αθεοι εν τω κοσμω, *Atheists in the world*, is certainly a stronger expression of man's degeneracy

persons, lacking the Spirit of *Christ*," this consideration must be exceedingly aweful. They have a sentence against them in their hearts and lives, that, while they *continue* the *servants of sin*, they can have no possible pretensions to think themselves ransomed by the blood of *Christ* from the *guilt* of it: And if they die, as they have lived, in this hopeless servitude, it is no uncharitable sentence to conclude upon them, that they *never were* among the *ransomed of the* LORD. GOD only *knows* beforehand, *them that are his;* but man, by their fruits, can know them afterwards. 'Tis true, a sinful mortal, who now works uncleanness with greediness, may be one of those whom *Christ* hath redeemed to GOD by his blood; but it is equally true, that this very man *shall be* "called according to GOD's "purpose by his Spirit working in due season, that he through "grace *shall obey* the calling, *shall be justified* freely, shall be "*made a son of* GOD by adoption, and *like the image* of his on-"ly begotten Son *Jesus Christ*, *shall walk* religiously *in good* "*works*, and at length by GOD's mercy *shall attain* to everlast-"ing felicity." If he die in sin he must receive its wages: If he die out of *Christ*, he was never redeemed by him. And, as there is no room for presumption from this doctrine to some men on the one hand; so there is no ground for despair to any man, on the other. Indeed, they, who begin to despair, have generally the least cause for it, of any people in the world; because the doubting of self and its sufficiency is the first step which grace makes towards the sufficiency of JESUS. The careless and the secure sinner is the man, who remains without hope; the humble and the broken-hearted person gives proof of a dawning light, which (if it be real) shall hereafter blaze forth into perfect day. None needs to be discouraged, but he who loves sin: None should dare to hope, but he who loves, or desires to love, the person of *Christ* and the gospel of the everlasting GOD.

And such *may* hope indeed, and shall never hope in vain. He, who thirsts after GOD, shall ere long be replenished with him. He, who begins to look to *Jesus*, was first looked upon by him. Grace was in the design, and glory shall be in the end. No *man can come unto me* (said the Redeemer,) *except the* FATHER, *who hath sent me, draw him:* and then he avers, *him that cometh unto me, I will in no wise cast out.** From whence the man, whose heart is *drawn* out after *Christ*, and whose real

and oppofition to the will of his Maker, and leſs exceptionable than the other phrase; for, though every natural man, in the sense of the translators, is without the fear and love of GOD; yet he cannot be *without* GOD in an absolute sense, since all creatures, even the devils exist and are subsisted by his will and power.

* John vi. 37, 44.

desire it is to *come* to him, may conclude, that his heart is drawn of GOD, that he shall finally come to his Saviour in the participation of all his mercies, and that he shall never nor in any wise be cast out. GOD hath promised it who cannot lie; *Jesus* hath redeemed him; he *never shall perish*.†

What comfortable thoughts, what fervent hopes; what excellent praises, should engage the believer in *Jesus*, who finds the *witness in himself*‡ and a witness in the word of GOD, that he is one of the redeemed from the earth, and that he hath an incorruptible inheritance laid up for him safely in heaven! O what manner of person ought such a one to be, in all holy conversation and godliness! How zealous in the improvement of his time, of his health, his strength, all his faculties, and all his mercies, to the glory of that precious Saviour, who lived and died, that he might reconcile and unite him to GOD! How should his heart burn within him, at the very mention of a name, which is more replete with delight to the soul, than *ointment poured forth* can be to the sense of the body! How should his spirit glow with religious ardor, and with transporting love, to his Redeemer, his nearest kinsman, and his GOD! As his *joy*, so should all his desires and all his hopes, in *Jesus*, be divinely *unspeakable*, *and full of glory*. But, alas!

His grievous load of tainted clay
Retards, and sinks the downward way.
For when before the throne in pray'r
He bows, corruption haunts him there;
And love itself can scarcely bind
The roving folly of his mind.

If hopes divine excite his praise,
Or sense of GOD's abounding grace;
Then self and pride will intervene,
And stain his gratitude with sin.

Yet, O believer, though this be the language of thy heart below, the melody of thy songs above shall not be interrupted with the jarring sounds of evil, or of sorrow. The harmonies of praise (such as mortals never heard) shall be attended with every other harmony of peace, and joy, and glory everlasting. *Christ* will be the burden of every song, throughout the innumerable bands of heaven: To *Christ* shall the universal chorus of nature, of grace, and of glory, perpetually resound. *Christ* will be their *Alpha* and *Omega*, the beginning of all their joys, and the end of all their desires. Not a thought in heaven, but wings its way to *Jesus*; not a spirit there, but pres-

† John x. 28. ‡ 1 John v. 10.

ses with rapturous devotion to be near him; not one of all the blessed, but esteems the light of his countenance, as the emphasis of every joy, and as the crown and completion of all his happiness. And, is it possible, that, as they are, such *thou*, O frail imperfect creature, shalt one day be?—Yes, blessed be GOD, it is *more* than possible; it is irreversibly determined and infallibly sure. If *Christ* be there, *thou* wilt be there; and and because he is there. O then, love, serve, and adore him upon earth. Begin now; and, regret that thou hast begun so late. The time past; how mispent! The time to come; how should it be employed! Pray for wisdom and grace, for the purposes of thankfulness and gratitude. Much hath been forgiven thee; and, therefore, thou must love much. Yet even this is above thy own strength; and he, who bestowed all his other gifts and blessings, must add *this* also to the number. And, as thou canst neither think a good thought, nor speak a good word, nor redeem the least particle of time, without the special assistance, and operation, of *Jesus Christ*; live, O live in a constant dependence upon him for the exercise of every spiritual faculty, and often lift up thy soul with *David* to the rock of thy salvation, and say: *Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O* LORD *my* STRENGTH *and my* REDEEMER.*

SHILOH.

THIS title, as the name of a person, occurs but once in the Bible and is acknowledged by all the *Christians* and many of the *Jews*, to be a name of the *Messiah*.† Yet such is the judicial blindness of the *latter*, that, while they profess to be-

* Psalm xix. 14.

† Many are the constructions put by authors upon this name *Shiloh*. Some take it from שיל, which signifies a *Son*; and so שילה is, by contraction, שילי־יה, *Son of the Lord*. Others take it from שלח *to send*, and construe the title, the *messenger*, or *sent-one*; but erroneously read ה for ה. Others again derive it from שלה, which some of these translate, *to make peace* or *happiness*, and others, *to free, rescue*, or *deliver*; which is the sense adopted here. The last root, however, seems to include both ideas, and points out the office of *Christ*, who *made peace* between GOD and his people, and *delivereth* his chosen both from present evil and from *the wrath to come*.

lieve the text to be a divine revelation, and *the Saviour* to be implied by it; they will not submit to the internal evidence it contains, that, *Jesus* is that Saviour; though they readily yield to a hundred futilities and stupid expositions to avoid the acknowledgement. The word seems to denote a *deliverer*, a *looser*, or *rescuer;* and both it and the root, from which it is derived, have a relation to some person or thing, under *constraint* or *bondage*.

The Patriarch *Jacob*, by the illumination of the divine Spirit, beholding what should befal his posterity in the latter days, delivers this solemn prophecy concerning his son *Judah;** from whom he was given to see, that the Redeemer, as concerning the flesh, would lineally descend. *The sceptre shall not depart from* Judah, *nor a lawgiver from between his feet, until* SHILOH *come; and unto him shall the gathering of the people be.*†

This celebrated prophecy was literally fulfiled in *Christ*: and *so* fulfiled in him, that it cannot, *now* or *hereafter*, be true of any other. The *sceptre* (or ensign of authority) *did not depart from* JUDAH, *nor the lawgiver from between his feet*, till *Jesus* was made manifest in the flesh: But they *both* departed then.

The state and affairs of the *Jews* were indeed very perplexed and unsettled, from the *Babylonish* captivity to the appearance of *Christ;* but there was always, during the former part of that period, some form of civil government among them, under *vicegerents* of their own nation, appointed by the kings of *Persia*, but said to be the descendents of *David*. These were styled, *Heads of the captivity:* For so *Zerubbabel* and his four successors, were named; as appears from Zech. iv. 6. This constitution also subsisted, in the remaining part of the same period, after their acknowledgement of the *Grecian* power in the time of *Alexander*, under ten successive governors of one family, to the time of *Antiochus Epiphanes*, about 175 years before *Christ*.‡ The supreme authority, soon after the commencement of his reign, which was conducted with vi-

* From this revelation made to *Jacob* concerning the *Messiah*'s springing from *Judah*, that remarkable recital is made of it in 1 Chron. v. 2. *For* Judah *prevailed above his brethren, and of him* is to be *the* נגיד, *chief ruler*, leader, head, or antecessor; *but the birthright was* Joseph's. That is, the *Messiah* was to come of *Judah;* but the birthright, or double portion due to the first-born which *Reuben* had forfeited, came to *Joseph;* and so his two sons had it between them, viz. *Ephraim* and *Manasseh*. These, being reckoned as two tribes, possessed two portions accordingly. The other two parts of the birthright, and the most illustrious, viz. the *government* and the *priesthood*, were assigned to *Judah* and *Levi*.

† Gen. xlix. 10.

‡ 1 Maccab. i. 10.

olence and sacrilege, passed over to *Mattathias* of the tribe of *Levi*, and to his descendents the *Maccabees*,* with whom it continued till the reign of *Herod* (who was himself either a descendent of a Jewish family, or of a family long proselyted to the Jews,) some little time before our Lord's nativity. But it was not, till the year of Christ 8, that *Judea* became a Roman province, upon the deposition of *Archelaus*, when *Quirinius* or *Cyrenius* (as St. *Luke* and *Josephus*, writing in Greek, name him) became president of *Syria*, and *Coponius*, as his deputy, was appointed procurator of *Judea*, then made a district of the *Syrian* presidency. Upon this revolution, the Jewish *civil* polity ceased, and the *Roman*, with its necessary magistracy, was introduced in its stead. Taxes, with the power of life and death, were from that period no longer in the disposal of the *Jews:* And, at that period, may very properly be fixed the precise fulfilment of *Jacob's* prophecy concerning the *sceptre*. The high-priesthood, however, or *spiritual* supreme authority among the Jews (which may be implied by the *lawgiver*, considering the spiritual designation of their whole œconomy,) certainly did not cease till after the advent of *Christ*;† when

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* The derivation of the word *Maccabæi* marks the genius of the *Jews* in the abbreviation of their appellatives. It was given to *Judas Maccabæus* (1 Mac. iii. 1.) as a surname, from the initial letters, which composed the motto of his banner. מי כמוך באלים יהוה, *Who among the mighty ones is like unto thee, Jehovah!* The first letters making מ. נ. ב. י. or M, C, B, I. So *Rambam* stands for *Rabbi Moses Ben Maimon:* And the like of many others.

† The word שבט signifies, both a *rod* or emblem of authority, and a *tribe* or branch from some general stock or nation. In this place it may denote the spiritual authority of the high-priest, or the spiritual œconomy of the Jewish dispensation, which were together removed, soon after the coming of the *Messiah*. This seems the more probable, as the word מחקק, rendered *lawgiver*, doth not so much imply one who *frames* laws from his own will and pleasure, as one who *expounds* and *executes* laws already framed and established, and is, therefore, very suitable to the functions and office of the high-priest.

Some, again, take this sceptre to mean *regal power;* others any *form* or *constitution of government*, and, in particular, the *Sanhedrim*, or grand council of the nation. If it be taken in the former sense the departure of the sceptre was the forerunner or token of the *Messiah*'s advent; but if in the latter, then the *Messiah*'s advent was the immediate forerunner of the sceptre's departure. Either way, the prophecy was duly fulfilled in *Jesus Christ*: And, if it could be admitted not to have been fulfilled in him, it never can be fulfilled at all; for *Judah*, or the Jews, neither have now, nor have had since the time of *Jesus* on earth, so much as the shadow of a

Jerusalem itself, as was prophesied of it, soon *became heaps, and the mountain of* God's *temple as the high places of the forest,*† or when, according to another symbolical prophecy, *a voice was heard in* Ramah, *lamentation and bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not.*‡

sceptre *to depart;* and, instead of a lawgiver to pass from between their feet, their feet have had no resting place in the world.

† Micah iii. 12.

‡ Jer. xxxi. 15. This very important prophecy hath been much canvassed and perhaps but little understood. The learned and pious reader will pardon, if not accept, the following explanation.

This prophecy, and the fact which it foretold, like many other facts and prophecies in the Old Testament, implied a more momentous truth than barely the destruction of some young children at *Bethlehem*. For, after all the perplexed attempts which have been made to fix this passage to a mere *literal* sense; it seems impossible to succeed, when it is considered, that *Ramah* and *Bethlehem* were different places in different tribes, the one to the North, and the other to the South of *Jerusalem*.

In a deeper and more spiritual view, abundantly authorized by the usage of our Lord and his apostles upon other passages of Scripture, all the difficulties, which have been complained of, appear to subside, and the text itself to contain a most important intention, and worthy the solemnity with which it is introduced.

As *Hagar* (we are infallibly told) typified *Jerusalem* of old, through her emblem Mount-*Sinai*, which signified the bondage of herself and her children: So *Rachel* more aptly if possible, in the symbol of the cry at *Ramah*, denoted the approaching misery and destruction of the *Jewish* church and dominion, which at that time was indeed principally composed of her offspring. This being admitted, other parts of Scripture will both give and receive light from it.

The fact of *Rachel* dying at *Bethlehem*, and bringing forth (to her) the *son of sorrow*, was *prophetic*, (like most of the other facts recorded by Moses) and prophetic of the death of the *Jewish dispensation* attended with its *afflictive* appendages, at that time when Christ should arise at *Bethlehem*, and be the *Ben-jamin* or *right hand* of his Father, to abolish all carnal ordinances, and to be the high priest of a more glorious œconomy.

Saul the *Benjamite* was raised up as the conspicuous head of the *Jewish* nation, and, in his fall with his sons, as truly typified the dissolution of the *Mosaic* institutions; as *David* his successor resembled the triumphant dignity of Christ, of whose everlasting kingdom there are well known and undeniable intimations in all the promises of royalty made to *David*. And

Ramah of *Benjamin*, in the text above cited, appears equally to represent the last state of the *Hebrew* nation, when, as a prelude, these young children of *Rachel* should fall by the sword. This, was a fact prophesied, and so applied by the apostle, Matth. ii. 17.

It was very remarkable, that the *Jews*, in general, had a strong expectation of the *Messiah's* advent about this period. Many of the heathens likewise had obtained the same expectation; and *Suetonius*, the Roman historian, in particular says, "that there had prevailed over all the east an antient and constant opinion, that about this time [i. e. of Christ's appearance,] those should arise of *Judea*, who should govern the world."‡ A tradition, or prophecy, delivered by a very celebrated writer, was handed about amongst the Jews, which, whether human or divine, equally militates against them in their past and present rejection of *Christ*, from the avowed hope that was *then* universally entertained of a speedy *deliverer*. According to this tradition, "the world was to last six thousand years, of which two thousand were void, two thousand were to be under the law, and two thousand under the *Messiah*." The *Messiah* indeed did come nearly about that period, but, coming unattended with earthly pomp, *they knew him not*. By *despising* and *rejecting* him when he appeared, they undesignedly fulfilled the Scriptures that were written of him, and persecuted him only to that death, which it was foretold he should die. Equally marvellous with their gross blindness, in not recognizing him by the works which he wrought, was their hasty reception of every imposture that started up (and some did start up immediately) afterwards; though he could bring no other credentials, than those of the most diabolical and infamous audacity. *Theudas*, *Judas* the *Galilean* or *Gaulanite*, *Ægyptius*, and that vile impostor *Bar-cocab* (or the *son of a star*, afterwards rightly called by the *Jews* themselves, *Ben-cozba*, the *son of a lye*,) who occasioned infinite confusion and murder; *came in their own name* as our *Lord* had prophesied)§ *and were received;* but they were received, like fire in their dwellings, or serpents in their bosoms, to their own misery and destruction. Numberless impostors of this complexion, by the just judgment of GOD, have been permitted to arise amongst them at various times, and in different countries. These have drawn

and it was also a prophetic fact, and so looked onwards to a farther accomplishment. The massacre not being literally performed in *Bethlehem*, and yet, notwithstanding, the prophecy of it applied to that in *Bethlehem*, affords an additional proof that both the massacre and its prophecy had an higher and more remote intention, which was fully and solemnly consummated in the entire destruction of the *Jewish* church and state by the *Romans*; on which account indeed *Rachel* might be described in *bitter weeping for her children, and refusing to be comforted, because they were not.*

‡ SUETON. *in vesp.* c. 4. see also PRIDEAUX's *Connect.* Part ii. p. 633. and ECHARD's *Introd. to Eccles. Hist.* p. 36.

§ John v. 43.

away deluded disciples after them, not to the establishment of any kind of order civil or religious, but to rapine and plunder, rebellion and blood. Nothing, in short, since their rejection of the true Messiah, has been too gross for their credulity; nor, provided it opposed the *Nazarene* (a *contemptuous* name among them for *Christ*,)† too silly for their approbation. Witness their *Bar-juchne;* a bird of such immense bulk as to cover the sun with its wings, and which, it seems, is to be to them the bird of their Paradise: Witness their *Behemoth*, a great ox which should daily consume the pasture of a thousand mountains, which pasture, like the *Promethean liver*, should grow again to the same purpose and quantity every night: And witness their Sabbatical river (somewhere in *Utopia*,) which ceased to flow on the Sabbath-day; and a thousand other rabbinical absurdities, which descend beneath common sense, and would disgrace the understanding of a child. All these things may shew us; that, when men are *thus* left of GOD to the folly and blindness of their own minds, there is nothing so repugnant to the commonest ideas of truth, reason and propriety, which shall not be tenaciously embraced and stubbornly maintained; and that no created power, no human arguments, however convincing or demonstrative in themselves, can remove this veil of obscurity or convert the mind unto GOD. This should teach us *Gentiles*, *not to be high-minded, but to fear;* for, if GOD spared not the *natural branches of his own olive-tree;* what reason can there be, that we know of, why he should spare the *wild* ones, that are but *grafted in?*‡ And it may also shew us, in conjunction with all the other histories of mankind, that "GOD (to use the words of an ingenious writer)

† It is almost too shocking to mention the opprobrious names, which the *Rabbins* constantly apply to our blessed *Lord* in their writings. They call him a *magician*, an *evil-doer*, a *robber*, *the cursed Nazarene*, a *bastard born of a whore &c.* They have given him, as though these titles were too good for him, a nick-name [ישר] formed by the initials of three Hebrew words, which signify, *Let his name be blotted out.* So likewise they call his *cross*, an *abomination; the gospel*, a *revelation of iniquity*; *Christians*, *Nazarenes* and *children of Edom; the kingdom of Christ*, the *kingdom of iniquity; Christian worship*, *profane idolatry*. Many other such appellations are used in their synagogues and schools, in order to induce a thorough hatred of *Jesus Christ* and his disciples. Some of them have had the abominable folly as well as wickedness, to affirm, that the soul of *Esau* or *Edom* transmigrated into the *Nazarene*, and that, for this reason, he ought to be termed *Esau* or *Edom*, and his followers, *Edomites*. SPANHEM. *Elech. Cont. Th. cum Jud.* § xxviii. BUXT. *in rad.* אדם. HULSII *Theol. Jud. lib.* i *de Adv. Messiæ.* See also *Ant. Univ. Hist.* Vol. x. p. 300.

‡ Rom. xi. 17. &c.

is the sole arbiter of human events, and determines, as Lord of all, the fate of empires, prescribes their form, regulates their limits, marks out their duration, and makes the very passions and crimes of men subservient to the execution of his gracious and just designs." *By* HIM, and by him alone, *do kings reign, and princes decree justice:* And when either they or their people launch into wickedness, he is at no loss to provide means for their punishment.*

Though the *Jews* did not receive Christ, because *he had no* outward *form or comeliness*, no earthly power or dignity, as they preconceived of their *Messiah;* yet he is the true desire of the nations, and the real believer's *spiritual* SHILOH, whether he be *Jew* or *Gentile*. *Jesus* is the DELIVERER, the *friend*, the *redeemer*, of all his people. *His name* (as the Psalmist foretold) *shall exist for ever:* יבון HE THAT WILL BE A SON, *shall be his name before the face of the sun* (or whereever the sun enlightens the earth) *and all nations shall be blessed in him*, and *shall call him blessed.*† Compared with the *release* from the bondage of sin, which this BLESSER *of nations* signs upon the heart of the *Christian;* what a frivolous expectation was *that* of the carnal Jews respecting a deliverer, who was only to free them from the heathen yoke, and to bring the Gentiles under their own? Taking every thing in a gross and earthly sense, they could not comprehend what the *great Deliverer* meant, when he held forth the knowledge of the truth, and spake of making them *free;* but told him, with an air of impertinence and indignation, *We are Abraham's seed, and were never in bondage to any man.*‡ They had no idea of that holy and spiritual freedom, in which alone men may be considered as *free indeed*. They wished to live either without

* It was a confession, which perhaps implies a solemn warning to our nation at a later time, made by *Gildas*, a British writer, above twelve hundred years ago; that the "*Britons*, his own nation, were driven from their country [*England*,] on account of the avarice and grasping of their principal men; for the iniquity and corruption, which prevailed in the administration of the laws; for the laziness or ill-preaching of the clergy; and for the luxury and gross immoralities of the people." *Alcuini* Epist. ad *Ædilhard. Cant* Archiepisc.

† Psalm lxxii. 17. Our translators have rendered the second clause of this text in the margin by, he *shall be as a Son to continue his Father's name For ever*, and have marked it as literally so from the *Hebrew:* But there are no Hebrew words in the text, which can answer such a translation. The word יבון is a name for the *Messiah* which (say the Rabbins very truly) "was given him before the creation of the world;" because he covenanted to take the office of redemption, and to be born of a woman, from before all worlds.

‡ John viii. 33.

rule to themselves, or to impose the rule upon others. But Christ came not to teach human politics; for *his kingdom was not of this world:* On the contrary, he ever exhorted a meek and holy submission to others. They misunderstood his declarations of their natural captivity to sin, and seem to have had no notion of the slavery, which was imposed upon their deluded hearts by the malice and power of *Satan*. So far from it, they would have *stoned him* for his publication of mercy; and they wantonly and blasphemously abused *the Spirit of life in Christ Jesus, which alone could free them*, from the condemnation of the law, and the vengeance of death. In a word, they were too wise, too righteous, and too free, in their own conceits, for the wisdom, righteousness, and deliverance of the ever-blessed SHILOH. *His* joys and dignities were far above *this world:* but *their* hopes and desires centered wholly in it. Thus, one of their principal Rabbies hath declared, in contempt of *Jesus*, that the Jews wanted no redeemer for their *souls*, but one for their *bodies*, who should make them victorious and great upon earth. *His* liberty was heavenly and spiritual; but *their* expectation was earthly and carnal. All the freedom they coveted (and which all libertines do covet,) was a licentious independence on *Jehovah* himself, or (in the language of the apostle) *a freedom* FROM *righteousness*.*

How opposite to sentiments like these, which possessed the *Jews*, are the rescue and release, the happiness and the comforts, of the adorable SHILOH! He took upon him this gracious character, to deliver his people from the curse of the broken law which stood against them; and, in order to accomplish this, he *became a curse for them*.† He broke the worse than iron chains of sin, in which we were born, and which, but for him, we must have worn on our miserable souls for ever. The *bondage* of our *corruption*, in his hands, was weaker than the triple cords upon *Samson*;‡ and he *so* dissolved the bond, that he rendered it impossible to be completely fastened again. He translates his chosen from the kingdom and tyranny of *Satan*, and from the force of *Satan's* allies the spirits of evil, and brings them, by his unmerited mercy, *into the glorious liberty of the children of God.* The baleful influence of a wicked world he diverts even to their good; and enables them to hold something of his own sovereign contempt, for the honors that quickly die, and for the riches that soon must fail. "To "crave after few things, said a sensible philosopher, makes "poverty even equal to riches."§ What the philosopher only speculated, the Christian, when called upon by his heavenly

* Rom. vi. 20. † Gal. iii. 13.
‡ Judges xvi. § DEMOUR. apud *Stobæum*. Serm. xcv.

Father, is enabled by him to practise. *The last enemy that shall be destroyed*, Christ finally destroys in his redeemed. In proof of this, he has often removed the fear of death clean away, and rendered his most hostile appearance, but as a phantom. They *pass through the valley of the shadow of death, fearing no evil; because*, and *only* because, HE *is with them*. In the end; the blessed *Shiloh*, who has conducted them all their lives long, and marked out every trace of their pilgrimage below, introduces them safely, and inducts them freely, into those regions of life and liberty, where the wicked cease from troubling, where the weary are at rest, and where every pain shall be banished from the heart, and every tear be wiped for ever from the eye.*

This, O believer, is the *deliverance*, which thy spiritual SHILOH hath procured for thee. He was *anointed* by the SPIRIT JEHOVAH *to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, to recover the sight of the blind, and to set at liberty them that are bruised.*† All these were thy calamities; and *Jesus* came to *deliver* thee from them all. Thou hast some earnest of his redemption now; and thou wilt soon have the perfect possession of his unalienable joy. The pledge of grace is the assurance of glory. Accept it in this view; and be thankful. Imitate the gratitude, and pray for the inexpressible complacency, of good old *Simeon;* when he blessed GOD for the SHILOH of *Israel*, and said, *Lord, lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy Salvation.*‡ Sing in the melody of grace, with the host of heavenly spirits, who once exulted in the revelation of SHILOH to the world; *glory be to* GOD *in the highest, and on earth peace, good-will towards men.* That time will shortly come, when, from having some sweet, though small, foretastes of *the liberty of* GOD's *children* below, thou shalt be translated to the full enjoyment of the glory which *Jesus* hath prepared above. Thou shalt quickly join the sacred choir, in the everlasting celebration of him, *who* heretofore *was slain and hath redeemed thee to* GOD *by his blood.* Their song and thine will be, for ever, the song of *Moses* and the *Lamb.* All, all shall sing, with the ever-burning ardor of seraphs; *Great and marvellous are thy works* of creation, deliverance and salvation,

* If the reader would wish to see many noble and illustrious proofs of (what may justly be called) living deaths, or of the triumphs of believers over death; he is referred with pleasure to the *Biographia Evangelica*, published, in four volumes *octavo*, by the Rev. Mr. *Middleton:* A work, which, beside the great variety of historical and edifying matter, is embellished with many excellent portraits of the eminent Christians, whose lives are related.

† Luke iv. 18. Isaiah lxi. 1. ‡ Luke ii. 29, 30.

LORD GOD ALMIGHTY. *Just and true are thy ways, thou* KING *of saints! Amen; Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our* GOD *for ever and ever! Thou art worthy,* O LORD, of all these; *for thou hast created all things, and for thy pleasure they are and were created! Thou wast slain and hast redeemed us, out of every kindred, and tongue, and people, and nation!* Therefore, *Hallelu-*JAH *for ever: The* LORD GOD OMNIPOTENT *reigneth!* Amen.

GLORY OF THE LORD.

THE radical idea of the word, which we translate *glory*, is taken from *weight* or *gravity*, and denotes intrinsic, real, and solid splendor. It implies whatever is peculiarly grand, sublime, and magnificent. Thus the soul is called the *glory of a man*;* because it is his supreme and more excellent part. The glory of GOD likewise, so far as relates to our conceptions of *him*, or his manifestation to *us*; is the particular display and illustration, either to our mind or sense, of his own existence and majesty, So Christ is called the *glory of the Father*; because, in him, the Father is known and shines conspicuously to our understandings. *He that hath seen me*, says Jesus *hath seen the Father*. No man can see Christ aright (which sight is only granted in faith,) without seeing him to be ONE with the Father of lights, participating of his essential and undivided glories. The apostle, describing the heavenly rest of believers, takes in the idea of the Hebrew word, which without a periphrasis the Greek could not express, and calls it *a weight of glory*; and not only this, but, laboring, (as it were) to communicate the vast idea of the Holy Spirit, he terms it καθ' ὑπερβολην εἰς ὑπερβολην αἰωνιον βαρος δοξης, *an eternal weight of glory involving excellency upon excellency*.† Its excellence surmounted all expression.

The GLORY OF JEHOVAH, or the GLORY JEHOVAH, frequently stands for the *essence* of the Godhead; because GOD's glory cannot exist *separately* from himself, but is and must be *one with him*. His attributes are not an abstraction *from* his nature, but the constituents (if one may so speak) of his nature.

* Psalm xvi. 9. lvii. 8. *Et. al.* † 2 Cor. iv. 17.

GOD is his own glory; and his glory is himself. All language is poor to describe the divine excellencies. The word כבוד, WEIGHT or GLORY, is therefore used; because the *weightiness* of grandeur, to be expressed in one word, exceedingly transcends all the comprehension and elocution of the creatures. The promised *Messiah* was called the *glory of Jehovah* or *glory Jehovah*; both because he is essentially so, as one of the persons in *Jehovah*; and because, without him, united to our nature as the God-man Mediator, that glory could not be manifested to his people for their comfort and salvation. Hence he is called *the brightness of the glory*, or the manifest splendor, by which the glory is imparted and known. The effulgence of GOD's essential glory is conjoined with our nature in the person of Christ; and, in that person, we partake of this effulgence, or enjoy communion with it.* The Psalmist saw this glory, and testified his interest in it; when he addressed his Redeemer, in the name of the church, and said, *In thy* LIGHT *we shall see light*, and *all thy people thy* GLORY.

This glory was often sensibly evident to the antient church in a splendid and luminous manner:† But the full weight or essence of this glory no man in the flesh, or by its senses, can perceive. *Moses* doubtless saw as much as his faculties could bear; yet he had only a glimpse (as it were) of Christ, compared with what he now knows of the person and grace of his Redeemer. The *faces*, or *persons*, in *Jehovah* cannot be seen by

* Thus *Christ*, according to the *Nicene* creed, is *light* OF *light*, *of one substance with* the FATHER. Many of the fathers, who flourished when the *Arian* heresy was principally agitated, i. e. about the fourth century, frequently illustrated the argument upon the Trinity by a similitude, sometimes taken from *fire*, and sometimes from the material *sun*. *Leontius Episcopus* urged, that as πυρ, ἀπαυγασμα, φως, *fire, splendor, light*, were all essentially *one* in nature, though *distinguishable* into *three* several properties; so FATHER, SON, and SPIRIT, are *three* persons in *one* indivisible ESSENCE. *Athanasius, Ephræm Cyrus, Cyril*, and others, represented, that as the *orb, light* and *heat*, make but *one sun*; so FATHER, SON, and SPIRIT, are but one GOD: And that as the *light* and *heat* are coeval and coessential with the solar *orb*, yet easily distinguishable tho' indivisible from it; so the SON and SPIRIT are *essentially* and *eternally*, though not *personally*, ONE with the FATHER, forming an individual unity of GOD-head. The Latin translator of *Ephræm Cyrus* from the Syriac says, that *Athanasius* and others borrowed this simile from *Theognostus*, an antient writer, who flourished before him. See much of these illustrations, collected by SUICERUS, in his *Thes. Eccles.* in verb. τρ.ας, ἀπαυγασμα, ἡλιος. And also ASSEMAN. *Biblioth. Orient. Vatic.* Tom. I. c. vi. *Edit.* Rom. 1719.

† Exod. xxxiii. 9, 10. 22. xl. 34, 35. Lev. ix. 23, &c.

our earthly nature: We must be placed *in the cleft of the smitten* rock, and come to Christ as the sacrifice for our sins, before we can enjoy the least radiance of his divine glory, or know that he is the אחרון, the last, the consummation of all things, who also in these last days or dispensation hath made his appearance in the world. In spirit, many of the saints under the law had doubtless very sublime communications concerning the divinity of Christ as the GLORY of JEHOVAH; but the last upon record (unless we include the revelation to St. John) who was favoured with a sensible manifestation of his superlative brightness, was one, for whom GOD had decreed an apostleship—one, who had denied the spiritual existence of this glory in Jesus, and diligently laboured, as far as he might, to extinguish its splendor in the world. It was this glory exhibited under the image of a *cloud* and *fire* to the outward sense, which led the Israelites from Egypt to an earthly *Canaan* or inheritance; and this spiritual glory, presented to the eye of faith, conducts the whole Israel of GOD to that spiritual rest, which remaineth for them in heaven.

CHRIST was the GOD of GLORY,* who appeared to *Abraham:* And *Abraham* rejoiced to see his DAY, his *illumination*, his *glory*, and was glad.

The Psalmist, in one of his triumphant hymns, tells us, that JEHOVAH is *the king of glory*, even JEHOVAH SABAOTH.† Now, if there be not *two* kings of glory, as indeed there cannot be in the sense of the Psalmist; whoever bears the title of *king*, or (which is the same) *Lord of glory*, is undoubtedly JEHOVAH SABAOTH. But the the apostle says of the Jews, that *they crucified* Christ, THE LORD OF GLORY:‡ And, therefore, CHRIST is JEHOVAH SABAOTH.

Isaiah says, *the* GLORY OF THE LORD *shall be revealed*, or, rightly translated, *shall reveal himself.*§ Now; this text is applied to *Christ* in several places of the New Testament; and there is no doubt of its entire relation to him But GOD says, I *am* JEHOVAH, *that is my name;* and MY GLORY *will I not give to another.*‖ It follows, then, either that CHRIST is JEHOVAH, as to the essential glory of his divine nature; or that the Scriptures have falsely styled him *the glory of* JEHOVAH. All the sophistry and subterfuge of *Arianism* cannot refute the deduction.

The same prophet, declaring the message of JEHOVAH, THE SAVIOUR AND REDEEMER, to *Zion*, says, that this Saviour and Redeemer JEHOVAH shall be her *everlasting light*, and her ALEHIM her GLORY.¶ The inference is obvious. The redeeming GLORY is JEHOVAH ALEHIM.

* Acts vii. 2. † Psalm xxiv. 9, 10. ‡ 1 Cor. ii. 8.
§ Isaiah xl. 5. ‖ Isaiah xlii. 8. ¶ Isaiah xl. 16, 19.

But, if any should object, that this *glory*, mentioned by the prophet, is a mere *attribute* and not a *person*; there is one text which will immediately solve the doubt, and prove that the *glory of Jehovah* is either *Jehovah himself*, or a *person* in *Jehovah*. *Their tongue and their doings* (says Isaiah, speaking of Israel) *are against* Jehovah, *to provoke*, or offend, THE EYES OF HIS GLORY.* Are the eyes of an attribute conceivable?

Numerous indeed are the texts, which treat of Christ, under the name and idea of glory. He is styled *the glory of the Gentiles*:† *the glory of Israel*;‡ *the glory in the midst of* Jerusalem; *the bearer of the glory*;§ *the glory of the only begotten of the Father*;‖ with many such like epithets, almost throughout the Bible.

The title *glory* is applied to *each* of the persons in the holy Trinity. Thus the *first* person is termed, *the Father of glory*:¶ The *second* person, *the Lord of glory*;** And the *third* person, *the Spirit of glory*.†† The persons, the attributes, and whatever can be thought of or expressed, relative to GOD, are his GLORY.

The human nature of Christ, though it be not in the above sense the glory of GOD, has however an unutterable communication of that glory. *In it dwelleth the fullness of the* GODhead *bodily*, personally, really. *His* GLORY *is the fulness of the whole earth*;‡‡ and, respecting his Godhead, *he filleth all in all*.§§ Thus, Jesus, when he was about to suffer, comforted his disciples by saying, *Now is the Son of man* [or his human nature] *glorified; and* GOD [or the Godhead] *is glorified* IN *him. If* GOD *be glorified* IN *him*, GOD *shall also glorify him* IN *himself, and shall straightway* [or quickly] *glorify him.* And again, praying to the Father, he says, *Glorify thou me with thine own self*, WITH THE GLORY WHICH I HAD WITH THEE BEFORE THE WORLD WAS. Laying these texts together, we may briefly learn; that the *human* nature of Christ is glorified in and by his *divine* nature, through the ineffable conjunction of both; that Christ glorified the Godhead, or made it appear conspicuously glorious, by his astonishing work of human redemption; that he now partakes, as GOD-man, of the essential glories of the Godhead, because he is glorified in and with the person of the Father; and also that he, as the second person in the Godhead with respect to his divine nature, did possess these essential glories of the Godhead *before the world was*, that is, from all eternity. This participation of glory with

* Isaiah iii. 8. † Isaiah lxvi. 12. ‡ Luke ii. 32.
§ Zach. ii. 5. & vi. 13. ‖ John i. 14. ¶ Eph. i. 17.
** James ii. 1. †† 1 Pet. iv. 14. ‡‡ Isaiah vi. 3, see margin.
§§ Ephesians i. 23. iv. 10. *et. al.*

the Father, from before all time, proves the *Messiah* to be the GOD of ages: And he is also in truth *the King of glory;* because, as a bountiful king, he freely gives both grace and glory to his redeemed.

Hence we see the reason and the force of the divine ordination, *that all men should honor the* SON, *even as they honor the* FATHER: And what honor is this, but the humble worship and prostration of feeble and dependent creatures before a beneficent and eternal *Creator?* And if Christ be not this very Creator, as to his divine nature; how is this honor and worship enjoined to *him?* If he be not *omnipresent;* can he hear the prayers and praises of all the redeemed, at once, in earth and in heaven? If he be not *omnipotent;* can he supply their innumerable requests? If he be not *all-wise;* can he ordain that supply in the best manner, order, and time? And if he be not *infinite* and *everlasting;* can he extend himself and his mercies to the needs of all his creatures, without measure of quantity, or end of duration? But if this honor and glory be ascribed to him, *even as to the* FATHER, because, with the FATHER, he is omnipresent, omnipotent, all-wise, infinite, and everlasting; can the head of man devise, or the tongue of man express, a more forcible way of declaring him to be *the everlasting* ALEHIM JEHOVAH, *the* CREATOR of all things?

Taking, then, the whole evidence together, Christ most plainly appears to be *the* GLORY *of* JEHOVAH; a PERSON in JEHOVAH; and as such, GOD *over all, blessed for ever.*

Art thou acquainted, O reader, with this great *Immanuel*, this GOD *with us?* It will be but of small comfort to thee at the last, that Christ is GOD, unless he is *thy* GOD. The word, THY, makes his glory delightful: Without that little great word, it would only be sooner or later most dreadful to thy soul. Art thou a careless creature, running on in the broad way to destruction, without a single wish to leave it? Is thy whole mind bent to follow the evanid pleasures of this world, and thy whole heart engaged in the poor pursuit of its joys? Is this thy grand wish, thy utmost expectation?—Depend upon it, GOD *will soon cut it off. There is no peace to the wicked;* no true hope to the trasgressors; no real pleasure to evil-doers. What little happiness they have, is but "peace taken up at interest," upon a mortgage of body and soul, which they themselvs can never release. But there is, and there ever will be, a *fearful looking for of judgment, and fiery indignation, which shall devour the adversaries** of the Almighty. *Knowing*, therefore, *the terrors of the Lord, we persuade*, or advise, *men*, says the apostle. "We set before you (as if he had said)

* Heb. x. 27.

life and death; and, if GOD be willing, we are willing and desirous, that you should *flee from the wrath to come*. To this end, we use every motive and argument in our power; and we pray over what we preach, that GOD may make his own word effectual to your salvation. We can do nothing but *call* upon you: It is GOD who must *work* in you, *both to will and to do, of his own good pleasure*."

This may lead us to notice, by the way, the many disputes, which have arisen, relative to the propriety of "calling the unconverted" (as 'tis styled) by vehement addresses and applications. Some say, 'tis useless to call upon those who have no spiritual faculties, but are dead in trespasses and sins. Others urge the practice of the apostles, and the command to *preach the gospel to every creature*.—The whole controversy may, perhaps, be reduced to this ground.—If, by an address to the unconverted, be understood, the declaration of the gospel to them, and the pressing upon them at large, by every rational and by every scriptural argument, and in a spirit of zealous affection, the happy or unhappy consequences of their being interested or not interested in its blessings; then, undoubtedly, it is a duty to make such an address, fitting it to the circumstances of the persons, and leaving the issue to GOD. An application, framed upon the principles of the gospel, and consistent with its general system and œconomy, becomes a part, and a comfortable part too, of the gospel itself.—But if, by an address to the unconverted, be meant, either directly or by fair implication, an address founded on any inherent power or will of the creature to turn himself to GOD, or any desire in GOD to save those whom he finally does not save; such an address is repugnant to the truth of the gospel, and is an exceeding of the commission given to those who preach it. Besides, it is much more alarming, even to reason, to acquaint men, that they are wholly unable to turn themselves to GOD, at *their* pleasure, but must depend upon his sovereign mercy to save them from destruction; than to tell them, they may turn when they please, may stay as long as they think fit from him, and yet may come for his salvation at last. From such an argument to their free-will, they will naturally draw a conclusion for their present security. And to charge upon people, what a good man once charged upon his audience, "that not one of them go out of the assembly without being converted, as he would answer it at his peril in the last day;" seems too much like the conceit of the force of persuasion in man, and too much like a usurpation of the renovating office of the Spirit of GOD. Without perplexing the question, then, with dissertations upon the moral suitableness of discourses to affect the animal passions of the multi-

tude; we may safely rest upon this conclusion, that, though the gospel is to be promulgated throughout the world and declared to every creature, it belongs alone to those whom GOD *hath appointed to obtain salvation;* and that, therefore, however *generally* it be published, as the event must depend upon GOD's will and power, it ought not to be published by way of argument to the power and will of man.

Yet, sinner, whether thou art saved or lost, GOD will lose no glory upon thy account. All creatures must glorify his justice, or his mercy. His *justice* is glorifyed in supporting the happiness of myriads of spirits, who never fell from his injunctions, but have continued obedient to his word: And it is equally glorified in the perdition and ruin of those, who have rebelled on earth or in heaven against him. Nor doth their number lessen, but augment, their sorrow; as (to use a simile of St. *Jerom*) "a greater quantity of logs will only strengthen and increase the flame." To glorify his *mercy*, he made, he redeemed, he renewed, his chosen among men. And, if thou art not a partaker of this mercy in the Son of his love, still thou shalt glorify GOD; but it shall be in his justice only with those, whom he *he hath reserved in everlasting chains under darkness to the judgment of the great day.** May it be thy happiness then to be made *wise unto salvation*, and to know GOD to be *thy* GOD, and Jesus Christ thy glory!

To shew us, perhaps, that all the teaching and persuasion of man is utterly ineffectual, without the particular agency of the Holy One; instances upon instances arise, in which persons shall hear the word and frequent the ordinances, year after year, and for many years together, without having a real work of grace performed in their hearts. The word, like water spilt upon the ground, with respect to them, seems void and useless: And they live, as before they made any profession, or as those live who never made any, a vain, giddy, sensual, and ungracious kind of life, void of all communion with GOD, and of all spiritual fellowship with his people. If a person's manners and conduct receive no change, there is certainly something wrong in the heart or the head, and perhaps in both. The learned Mr. *Pemble*, an excellent minister of Christ in the reign of king *James* the 1st, recites, in his *Vindiciæ Gratiæ*, a remarkable example of this kind, which, he says, was communicated to him by a worthy and credible divine. A man had then lately died, aged more than sixty years, who had attended the preaching of the gospel, both on the Lord's day and at other opportunities, for almost all his life-time. He seemed both a constant hearer, and an earnest lover of the

* Jude 6.

word. But, upon his death-bed, being asked by the minister who visited him, concerning his faith and hope in GOD; he gave such answers, as astonished all that heard him. For it being demanded, what he thought of GOD; he replied, that he believed him to be a good kind of old man. And being asked the same of Christ, he answered, that he thought him to be a towardly well-behaved youth. Being questioned concerning his soul; he imagined it, he said, to be some great strong bone in his body. And on the inquiry, what would become of him after death; he supposed, that, if he had done well, he should pass away his time in some pleasant green meadow. Yet this man must have heard several thousand sermons.—Very few ignorant and careless professors may perhaps be immersed in this man's stupidity; but, if they live and die careless and unconcerned, though the degree of stupidity may not be equal, the end will be much the same.

Glory frequently includes the idea of light. So Christ is the *glory* of his people, and the *light* of his people: And he is *infinite* and *essential* light and glory, or he could not communicate it to his innumerable chosen. A created light and glory can shine only in measure, and but little beyond itself; but the glory of *Immanuel* fills all infinitude, surmounts both the conception and the wants of his creatures, and imparts whatever is luminous or glorious throughout the natural and the spiritual world. Thou, O Christian, wert in darkness till thy Jesus beamed upon thee, with his gracious and effulgent rays. Now, thou not only seest the darkness which thou hast escaped, but the darkness remaining within thee. Thou viewest a thousand gloomy shades both in thyself and in the world, which if Christ had not arisen and shined upon thee, the light of thy own mind could by no means have explored. The light of life hath discovered many ugly spectres of sin, which, like dragons in an impervious den, lay lurking in and defiling thy soul. And if the darkness, which yet remaineth in thy heart be so dreadful and detestable; how horrible must that *outer darkness* be, which is reserved for them, *who know not* GOD, *and who obey not the gospel of our Lord Jesus Christ?*

Though Christ be glory and light in himself; yet frequently the clouds of corruption or unbelief in the believer intercept his gracious rays from the soul. Like *Pharoah*'s chariot without wheels, he then goes on but heavily. When he has little light, he generally has but little warmth. The heart grows sluggish; and every difficulty drives him to distress. He slips the anchor of hope, and quits his hold of patience. It is his mercy, that the Lord does not leave him. Satan, the world, and the flesh, would sift him about, and soon sift him out too; did not the *glory of Israel* prove his rearward; for Christ

guards the rear of his people, as well as guides them in front. He is even a *wall of fire* round about them; and none of their enemies can annoy them, farther than he pleases, nor longer than he pleases. When the end of the annoyance is answered; their foes are quickly dismissed.

If Jesus then, O Christian, be *thy* glory; should'st not thou be *his*?—There is a reciprocation, between Christ and his people, in many of his offices. Walk, live, think, speak, do all things, to his glory. Thy best interest is bound up in his glory: Thou hast no true interest separate from it. Whether thou art attended with easy things, or with things difficult to flesh and blood; still he is thy glory, and thou must aim to glorify him. Lean upon him for will and for strength to do it: And it is impossible for thee, if thou hast grace to lean in faith, to lean upon him in vain. *He is faithful, who hath promised.* Set up thy triumph then with the believer of old, and say, JEHOVAH JIREH, *The* LORD *will provide*—will provide with grace and strength now, and with glory and peace for ever!

Why should thy spirit be dismay'd,
And like the bullrush nod?
JESUS thy GLORY is thine aid——
Come, trust a faithful GOD.

NAME OF THE LORD.

BY the medium of names, if the names be proper, we obtain the knowledge of persons and things. The LORD, therefore, suiting himself to our capacities, hath communicated the knowledge of himself, and of his gracious purposes towards his people, by a great variety of names, which admirably express them. Hence it is, and by the knowledge of these names, which are but meanly understood by the generality, that the gospel of the Old Testament was as finely drawn and as gloriously described (especially in whatever relates to the persons of the Godhead) as it is any where in the New. The names, in the Bible, very unlike our modern denominations, are *descriptive*, not *arbitrary*. They have a sense, as well as a sound. This is true especially concerning the appellations of the Godhead. He IS, what they *describe*. "Among the creatures, *they* and *their names* are two different things; but, respecting the blessed GOD, IPSE *est* NOMEN EJUS, *et* NOMEN EJUS *est* IPSE; himself is his name,

and his name is himself."* We are accustomed, through the poverty of human language and conception, to distinguish between GOD and his attributes; and, in tenderneſs to our understandings, this diſtinction is permitted in the ſacred writings by GOD himſelf.† But GOD and his attributes are one. We ſpeak of the wiſdom, holineſs, juſtice, love, and power, of GOD; but GOD is not a being *endowed* with theſe perfections only: He *is* the perfections themſelves. Man and his knowledge are two things; but GOD, and whatever is predicable of his divine nature, is entirely one. That we do not conceive thus of him, and form to ourſelves more exact notions of the ſimplicity of the Godhead from the things which occur to our ſenſes, is, becauſe (as *Maimonides* juſtly expreſſed it) "the defect of our intellect, in apprehending him, is like the weakneſs of our ſight in beholding the ſun: That great luminary yields too ſtrong a light for our viſual faculty; yet the fault is not *in it*, but *in us*."‡

The *names* of GOD were intended to communicate the knowledge of GOD himſelf. By theſe we are enabled to receive ſome ſcanty ideas of his eſſential majeſty, goodneſs and power, and to know both *whom* we are to believe, and *what* we are to believe of him. The ſaving knowledge of GOD, which vaſtly exceeds the ideal or ſpeculative, is only attainable by *Jeſus Chriſt*; for *no man knoweth the* FATHER, in that mode, *ſave the* SON, *and he to whomſoever the* SON *will reveal him*.§ And as we could not obtain the knowledge of GOD, inſtrumentally, but through the medium of words or ſounds: So the HOLY SPIRIT *taking of the things* of CHRIST and of GOD, and the divine names among the reſt, and working by ſenſible as well as ſpiritual means, enforces the truths they contain upon our ſouls, which otherwiſe we could not aſcend to, becauſe we are fallen, dark, and ſinful creatures.

As the phraſe, NAME OF THE LORD, is never doubted to belong to JEHOVAH OF HOSTS himſelf; we may be ſure, if it be applied to CHRIST, that HE is incontеſtably and really, with reſpect to his ſuperior nature, true and very GOD.

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* *R. Barachiel* apud *Robertſon*, in *Diſs. ante Theſ.* GALAT. *de Arc. Cath. Ver.* l. iii. c. 16. See alſo Jer. xvi. 21. and Micah vi. 9. This laſt text, inſtead of, *And the man of wiſdom ſhall ſee thy name*, has perhaps been better rendered, *For thy name ſhall ſee that which is*; i. e. (ſays the learned *Theoph. Gale*,) "thy moſt ſacred majeſty and eſſence ſees all things as they are." *Court of Gent.* Part iv. p. 312.

† דברה תורה לשון בני אדם: "The law ſpeaks (ſay the Rabbins) in the language of men."

‡ MAIMON. *Port. Moſis a* Pocock. p. 256. § Matt. xi. 27.

Nobody, believing the New Testament, will deny, that *Jesus Christ* is the *Redeemer*, who obtained *eternal redemption* for his people. But says the prophet, *The* NAME *of our* REDEEMER IS JEHOVAH SABAOTH, *the Holy One of Israel.** The NAME of CHRIST, therefore, is JEHOVAH SABAOTH, or LORD OF HOSTS.

The NAME OF THE LORD was to *dwell* among his people.† But CHRIST, says the Scripture, is to *dwell in their hearts by faith*.‡ CHRIST, therefore, is the NAME OF THE LORD.

Is *trusting* in the NAME OF THE LORD any proof of the divinity of that name? The very same confidence is mentioned to be in CHRIST. *In his name* (says the apostle, following the Septuagint translation of the Bible) *shall the Gentiles trust*.§ But this would be abominable idolatry, unless he were JEHOVAH.

Can the *breath* or SPIRIT of the *Almighty* alone *give life*,‖ and can his *name* only, as *a strong tower*,¶ *preserve it?* CHRIST is *the life*,** the *giver of it*,†† and his redeemed *have life through* (or *in*) *his name*.‡‡

Is the NAME OF THE LORD *great in might*,§§ and able to save? By the NAME of JESUS, *and through faith* too *in his name*, a man, lame from his mother's womb, *was made whole*.

In a word, there is not a title, an attribute, a perfection or power, ascribed to the GOD of hosts; but which, relatively, declaratively, or actually, was claimed by *Christ*, expressed o him, or manifested by him. So full is the testimony of the Scriptures upon this particular, that one is almost astonished at that effrontery, which professes to believe in the volume itself, and yet denies what the volume so plainly declares. Every name

* Isaiah xlvii. 4. † Deut. xii. 11, &c. &c. 2 Cor. vi. 16.
‡ Eph. iii. 17. § Comp. Isaiah xlii. 4. and Matt. xii. 21.
‖ Job xxxiii. 4. ¶ Prov. xviii. 10. ** John xi. 25.
†† John x. 38. ‡‡ John xx. 31.
§§ Jer. x. 6. So *Solomon; The* NAME *of the* LORD *is a* STRONG *tower*. Prov. xviii. 10. The Greeks seem to have made the same application of the word NAME, ὄνομα *quasi* ονιομα, *a juvando, ut cujus usu rem agnosceres*. LEIGH. *Crit. Sacr. in* ονομα. In like manner, according to *Aulus Gellius*, (l. v. c. 12.) the *old* Latins called their principal deity Jove *a juvando*, though 'tis more probably derived from JEHOVAH; and, by joining it to another word, they termed him Father, *Jovis Pater*, and, corruptly, *Jupiter*. So *Mars Pater* was contracted into *Marspiter*: And *Jovis Diespiter* was *Diei et lucis Pater*, the father of the day; or, by another name (for the later idolaters, *Egyptians*, *Greeks*, and *Romans*, made a strange confusion in the names of their gods) *Apollo* or the sun. *Minerva* was an abbreviation of *Meminerva*, which *Porphiry* asserts to have been that [imaginary] virtue in the sun, which supplies every mind with memory and wisdom. Vide MACROB. *Sat*. l. 1. c. 17.

also contains a doctrine of the gospel; and the particular doctrine is illustrated by the name.

This argument might be pursued to a far greater length, both in the words of the Scripture, and by the analogy of its doctrines and truth. For

Christ could not be styled the NAME OF JEHOVAH, or NAME JEHOVAH, or *have* life IN HIMSELF; if the divinity and self-existence of JEHOVAH were not in him: Nor, without that divinity, could he effect the salvation of his people. The NAME *of* JESUS could not BE ABOVE EVERY NAME *that is named, not only in this world but also in that which is to come*, but in respect to some existence in JESUS, which is or can be in no other person, or name. Yet, as GOD, he has a name; but it is above every name; he has power; but 'tis above power: In short, he is above every thing, which submits to the expression of human words. By his *divine* nature it is, that the Saviour is *essentially supereminent*; and, *by taking the manhood into* GOD, his human nature is invested with unutterable dignity. As the great Θεάνθρωπος, or GOD-man, he possesses equal glory with the FATHER and the SPIRIT, is become the wonder and worship, of angles, is entitled to the adoration of his redeemed, is the Lord of every creature, and the dread and astonishment of those, *who are reserved in chains of darkness unto the judgment of the great day*. He is the NAME of the LORD, in being the description, *or image of the invisible* GOD,* and the means by which the divine essence would be known by man. He is also termed the NAME of GOD, or ALEHIM; because he is a party in the everlasting covenant, and the *surety*, by whom, as to its conditional tenor, it was to be accomplished and glorified. And he is sometimes called *the* NAME, emphatically; because he possessed an all-sufficient energy, in his *divine* nature, to support what he had assumed from the *human*, under those terrible conflicts which he sustained, as Mediator, from the justice of GOD, the wickedness of men, and the fury of devils. From all this it appears, that as (according to the prophecy) the NAME of JEHOVAH was to be in the REDEEMING ANGEL;† so, from the necessity of the case, GOD *was in* CHRIST, *reconciling the world unto himself, and not imputing their trespasses unto them*. It was a work too great for a creature; and therefore the Creator performed it himself.

We lose much of the excellency and force of the Old Testament, when we read this and many other names, (as the deists and modern Jews read them) without reference to the great Redeemer, and with no relation but to a sort of universal, simple essence, or deity. The idea, however it may answer

* Col. i. 15. † Exod. xxiii. 21.

for philosophical views, is neither scriptural nor divine. The Godhead, out of CHRIST, or unmediated, is a *consuming fire:* And man, like the ground which was cursed for his sake with briars and thorns, is naturally fruitful in the evils which resemble them. It is easy to conceive what must ensue, upon a conjunction of these.

Considering CHRIST, which indeed we ought, as JEHOVAH; his *name is like ointment poured forth*, in all the Scriptures; because *all the Scriptures*, as himself hath shewed, might be *expounded concerning him and his name.** They are every way full of CHRIST; and, if we were full of him too, we should see more and enjoy more of him and of them. His name is excellent in the Scriptures; and, if we had made greater attainments *in the excellency of his knowledge*, we should be ready to say of him, with *David;* O JEHOVAH *our* ADONAI, *how excellent is thy* NAME *in all the earth! The* very life, substance and *spirit of prophecy is the testimony of*, or concerning, JESUS;† without which, for its object and end, it would not only have been futile, but false as futile. There could have been no purpose, for which the Scriptures should have been written at all, but for the purpose of displaying man's redemption; and, therefore, if their principal scope had not been to exibit the author of this redemption, they would have been either impertinent fables or idle curiosities. They might have amused us, like the writings of the *literati;* but they could never have made us happy, or *wise unto salvation.*

There are such riches for thee, O believer, in this and other declarations of thy precious *Immanuel*, as are innumerable and full of glory. *How great is the sum of them?* They are more than words or numbers can express. They are altogether infinite. On the other hand, the riches of this world, in their largest share, are soon counted; and, when we have counted them muſt soon be lost. It will in a short time be of very little consequence, whether our station in this life has been conspicuous or mean, or whether our circumstances below have been affluent or penurious. As all the things of time are, at best, but the *means* of living; and certainly not the *end* of life: So, when we come to another state of being, and to the glory for which as real Christians we were born, we shall look back with shame, if shame can enter heaven, upon the many hours and thoughts which we laid out upon them.

* Luke xxiv. 27.

† Rev. xix. 10. The words are otherwise translated in our Bible; but the critics have justly observed, and among them Dr. HURD (now Bp. of *Worcester*,) that the text, according to the Greek idiom, should have been transposed as above. See Bp. HURD's 2d sermon *on the study of the prophecies*.

If *Horace*, an heathen, could compare the differences of fortune to the sailing through life only in a larger or smaller vessel ;* why then should the Christian be anxious about the gilding of his boat, or the beauty of its form? The haven should be most of all in his eye. *Cicero* says, that many of the antient philosophers could look down with contempt upon worldly advantages, and wordly joys.† They saw them to be poor, and perishing ; and they could console themselves, as *Seneca* also did, in the lowest circumstances, that "none live so indigent, as they are born." But the Christian hath a nobler consolation peculiar to himself, that the riches, the unsearchable riches, of *Christ*, are as infinite in their duration, as in their multitude and value. Possessing these, the poor man may smile in pity upon a thousand glittering toys, which only glare without and are nothing but rottenness within: And, by the enjoyment of these, he will cease to envy him, whose way seems to prosper upon earth, knowing how soon it must end as a vapour, and be had no more in remembrance. He perceives, that the men of this world are at best, only "sowing in a field of flint, which can yield them nothing but a crop of cares." And indeed, almost without *the better and more enduring substance*, there is but little reason to grudge the rich and the mighty of this world their "lying vanities;" when we see, how they are distracted with a thousand idle ceremonies, empty sounds, and vexatious nothings ; how much of their fleeting time is torn from them by others, and how little of it they can employ (even if they would) for GOD or for themselves ; how little they can enjoy of their large and ever-distant possessions, above the mere name of enjoying, and with what anxiety and concern they hold these possessionss lest they should be abused, defrauded, or despoiled ; how they are haunted with endless caprices, cares, dangers, and pursuits ; and how much the best of their goods do often prove their sorest evils. But if to this be added (and too often it may be added) disease preying upon a miserable body, enfeebled by all the vice and luxury which its circumstances can procure, with a mind, ignorant and unfurnished with any real intellectual good ; what a despicable poor

* ———————————— *ego utrem*
Nave ferar magna, an parva, ferar unus et idem.

† *De fin. bon. et mal.* l. v. §. 73. HOR. *Epist.* l. ii. c. 2.
So *Juvenal* ;

———— *quanto felicior hic, qui*
Nil cuperet, quam qui totum sibi posceret orbem. Sat. xiv.

And so *Epicurus* himself; *Si ad naturam vives, nunquam eris pauper ; si ad opinionem, nunquam dives ; Exiguum natura desiderat, opinio immensum.* Apud *Sen.* Ep. 16.

creature, in the calm eye alone of sound sense and philosophy? is that which is usually called a gay great man? "The rich "(says a good man) are as prone to desire something which "they have not, as the poor; and they, who have most to "lose, have most to fear:"* And it was a just saying of *Theognis*, in *Stobæus*; "that many more perish by the fullness of "worldly riches, than by the want of them."† Beholding all the tortures of worldly great men's ambition, pride, and folly; they themselves appear objects, rather of pity and concern, than of envy and adulation: And especially if we add this aweful enquiry of our Lord; *How hardly shall they that have riches, enter into the kingdom of* GOD? There is a spirit in them, which naturally tends to kindle or promote *the spirit of this world*, wherever they come. On the other hand, thy poverty, O Christian, and thy very keenest distresses, are one and all working together for thy good. They may work in thy sorrow now, because, for wise purposes, sorrow is needful for thee; but they shall all together end in thy glory and joy. Which of all his distresses, that the apostle *Paul* recapitulates, would he now desire not to have undergone?—Not one of them. There was a *need be* for all. And there is the same necessity for every Christian. The corrupt humours of our souls require much spiritual physic to correct and subdue them. But the NAME of CHRIST, in the severest trials, can diffuse a thousand sweets; and, by yielding supports for fainting souls above all the horrors of evil, must be both precious and desirable; nay, will be infinitely dear and delightful.

Seek then all thy refuge in CHRIST, whose holy name thou hast the honour to bear. "In the name of JESUS the whole gospel lies hid;" and so should all thy present and enternal hopes. Let thine all be laid upon CHRIST, who beareth thy *name upon the palms of his hands*, and, that it may be indelible, hath even *engraved* it there.‡ Bear *his* name, in return, upon thine heart. Thou wilt soon find it thy happiness, and thy heaven. None but believers can know the blessedness, the safety, and the joy, of having no spiritual life or hope, and of seeking none, but what is laid up and *hid with* CHRIST *in* GOD: And even *they* know it but too imperfectly. This is *the new name written, which no man knoweth, saving he that receiveth it*:§ The *old name*, the carnal nature from *Adam*, was but the title to death, and almost death itself. No man can borrow an idea of

* See the Rev. Mr. *Newton*'s Letters, under the signature of *Omicron*, Let. 22. The experienced Christian, who has not read them, will find a *feast of fat things* in perusing this little compendium of experimental divinity.

† Serm. xciii. ‡ Isaiah xlix. 16. § Rev. xi. 17.

that joy, *with which the stranger intermeddleth not*, but by tasting it. The NAME *of* his GOD *is written* upon the believer; and he is consecrated an immoveable pillar in his heavenly temple.* Not the meanest destined stone of that sacred pile, hewn out of the common mass and prepared below, can possibly fail of obtaining its no less destined place above. *Solomon's* temple could not have been complete, if a nail, or an hinge, or the smallest utensil had been lost; and the far more sacred temple of JESUS, of which the other was but an *humble* type,† shall never be deficient of one single member, which divine wisdom and redeeming grace have always designed it to bear. Christ, like a wise master-builder, counted the cost; and, like an able architect, planned and modelled his whole pile. He left nothing to contingencies, either as to expence, materials, or end. His *name* is marked upon every pillar and beam, and indelibly graven upon every utensil and stone. They cannot be lost; unless he, who is all-wise and almighty, can be forced to lose them. *The gifts and calling of* GOD *are without repentance.* The names of the redeemed, *Satan* may endeavour to *blot*, as to *their* perception; but he can never *blot out*, as to GOD's intention. They are *written in the Lamb's book of life*, and enrolled in the archives of heaven. Nay, they are graven, with an iron pen, in the rock of their salvation for ever. JESUS's name stands at the head of their names; and the sacred roll, which keeps *his* inviolate, must preserve *theirs* inviolate also. The finger of GOD wrote them; and the power of GOD will preserve them.

Well then might this song be sung in the land of *Judah*, and from the heart of every believer; *We have a strong city; salvation will* GOD *appoint for walls and bulwarks.*‡ And well many thy heart, O reader, if this be thy portion, exclaim; *I will extol thee, my* GOD, *O King, and I will bless thy* NAME *for ever and ever.*§ GOD did all that he hath done, in the way of salvation, for thee. For *thee* he formed a throne in heaven, and will one day welcome thee there. For *thee* he sent down his SON to the earth, in order to redeem thee from the curses upon it. For *thee* he vanquished death and hell, and confounded the powers of darkness, all intent upon thy ruin, and fraught with every means to destroy. GOD could spare nothing dearer than his SON; and, for *thy sake*, he did not spare him. Rejoice then in the NAME of thy covenant GOD. They, who know that name, behold such goodness and mercy, such righteousness and truth, such glory and infinitude, in it, that their hearts burn within them to magnify and adore it for ever.

* Rev. iii. 12.
† 1 Kings viii. 17.
‡ Isaiah xxvi. 1.
§ Psalm cxlv. 1.

Sing then with the Psalmist (for thou hast equal cause,) *According to thy* NAME, *O* GOD, *so is thy praise unto the ends of the earth: Thy right hand is full of righteousness. Thy* NAME *only is excellent, and thy* GLORY *above heaven and earth!*

WORD OF THE LORD.

THIS is a title peculiarly applicable to the Lord *Jesus Christ* throughout the Bible. The Jews, before his advent, always understood by this epithet the great *Messiah;* and their commentators generally adopted the same idea, and ascribed to him the essential attributes of the Deity.* The term signifies not barely a *word spoken*, as an effect or emanation; but the *reason*, the *word*, or *wisdom speaking;* the active cause or energy, accompanying what is spoken; and the medium, by which it is known. Thus *Moses heard*, in the tabernacle, *the voice* (not perhaps of one speaking, as our translation renders it, but) מדבר *from the* WORD or ORACLE; or, according to the Septuagint, Κυριε λαλουντος, *of the* LORD *speaking, to him from upon the mercy-seat, which was upon the ark of testimony, from between the two cherubim.*† "CHRIST is the *wis-*

* *Jonathan* the *Chaldee*, and other Jewish expositors, translate several of the divine names *by* מימרא, the WORD or SPEECH, by which, (as *Bythner* observs in his *Analysis*, Psalm ii. 4. where the celebrated Chaldee Targum hath rendered אדני *Adonai*, by מימרא *Mimra*) they understood the *Messiah*, the eternal WORD of GOD. *Jonathan*, in particular, not only says, that by the WORD of JEHOVAH is to be understood the *Messiah*, but also that the *Messiah* is JEHOVAH. Vide Galatin. *de Arc. Cath. Ver.* l. iii. c. 4. Grot. *de Verit.* &c. l. v. §. 21. Spanh. *Elench. Hist. Theol.* p. 169. Wits. *de Sermone Dei. apud. Misc.* vol. II.

† Numb. vii. 89. The precision, with which the *place* of the דבר, or as it is sometimes written דבור, the *oracle*, or *word revealing*, is described, is very remarkable. The voice from this word was upon the mercy-seat, covering over the ark, and from between the two cherubim; denoting, that the revelations of JEHOVAH are only in and from *Christ*, to and for his people, and in perfect concurrence with the *Father* and *Holy Spirit*. Hence those allusions of our Lord in John xiv. 6. and xvii. 8, 14, 17. Hence also our Lord himself is emphatically called מקום, *The Place*, i. e. the only *e-*

dom of GOD, say several of the fathers, considering him in his pre-existence before all worlds; and so he is compared to silent thought resting in the mind: And he is the *Word of* GOD, considering him in, [or to be in] his incarnate state; and so he is compared to outward speech, whereby he reveals the Father to us."* He is called the *Logos*, or *Word*, (says *Luther*) not only as the begotten of the Father; but because by him the divine decree, concerning the creation and arrangements of the universe, and concerning the redemption of man, was *spoken* and *declared*.† He was *the Word*, of whom, and by whom, the prophets preached; for he was the sum and substance of their testimony, the author and end of all their revelations. He was *the living Word*, which the apostles heard and knew; for they had nothing to say of their own, and desired to *know nothing but Jesus Christ, and him crucified*. In the former, Christ was the *Word* of promise and prediction; and, in the latter, of history and narration: In both he appears, and will for ever appear, the *Word* of faithfulness and infallibility.

This title WORD *of the* LORD is not, therefore, to be considered in the modern acceptation of the term, as a mere *sound*, a vibration of the air, and nothing more; but as that living medium between the mind of JEHOVAH and the intellect of man, without which there could be no communion between the two natures. As there could be no reciprocity of ideas between man and man, without the intervention of known and significant words; so Christ, being the thought or mind of the GODhead substantially expressed, is the common connection and point of unity between the corporeal and spiritual, the visible and invisible, worlds. He is the *days-man*‡ between GOD and

X

stablished place of divine revelation, and in which God, who in his divine nature is above all place, will only be known to reside; in the same manner, as שם, the *name*, is κατ' εξοχην put for the supreme name JEHOVAH. Thus, that excellent prophecy in Isaiah lx. 13. where the LORD promises to *make the* PLACE *of his feet glorious*, as well as the *footstool*, in Ps. cxxxii. 7. relates entirely to Christ. The symbolical idea refers to the כפרת, or *mercy-seat*, which was *placed at the feet* of the cherubim, and which represented the mediatory office to the other divine persons of the great Redeemer; to whom indeed the temple and all its services, in their spiritual intention, entirely related, either as declarations or effects of that office. 1 Chron. xxviii. 2.

* Dr. Guyse upon John i. 1. *notes*.

† Melch. Ad. in vit. *Georg. P. Anhalt*. p. 251. See also Athenag. *in Legat. pro Christ. Rel.*

‡ Job. ix. 33.

his people: He is in the place of his people to GOD; and he is the representative of the GOD-head to them. What GOD requires of his chosen, he has engaged to perform for and in them; and what they need from GOD, he has equally engaged to supply. CHRIST also was not only the Word *of* JEHOVAH, *but* JEHOVAH *the* Word, full of *truth* and living *light*, or rather the LIGHT itself; and, therefore, able to express and explain whatever was needful, concerning the divine nature, the covenant of grace, and the work of grace for his redeemed. 'Tis by their Redeemer, they have a being and well-being; and to his grace and mercy they are indebted, both for their knowledge and for their capacity to know.

That CHRIST is meant by this *Word*, is so obvious, and so incontestable, that very few arguments are requisite to prove it: And it will appear equally evident, that the *Word* is *Jehovah*. Two or three texts shall suffice.

1. That CHRIST is *the* WORD, the apostle *John* informs us.

The WORD (who was in the beginning, who was with GOD, and who was GOD) *was made flesh and dwelt among us.**

But, say the apostles *Peter* and *Paul*, JESUS CHRIST (his *Son*, his *holy One* who should not see corruption, and who was in the bosom of the Father) *was made of the seed of David according to the flesh.*†

Jesus Christ, therefore, is the WORD.

2. That this WORD, Jesus Christ, is also *Jehovah*, the prophets will teach us.

By the WORD *of the* LORD (says *David*) *were the heavens made*, and all the *host of them by the breath* [Heb. SPIRIT] *of his mouth.*‡

But (according to *Nehemiah*, and many other places of Scripture) JEHOVAH ALONE *made the heavens.*§

The WORD, therefore, or CHRIST, is JEHOVAH.

Again.

I am JEHOVAH *that maketh all things*, &c.‖

But, *all things were made by* CHRIST, the WORD, *and without him was not any thing made, that was made.*¶

CHRIST, therefore, is JEHOVAH.

Once more.

Moses said to the Children of *Israel;* JEHOVAH *your* GOD *is* GOD *of gods* [or great ones] *and* LORD *of lords*, &c.**

* John i. 1. and 14. † Acts ii. 27, 30. Rom. i. 3. John i. 18.

‡ Psalm xxxiii 6. This text *Justin Martyr* and others consider, as declarative of the three persons in the holy Trinity. The *mouth* implies the going forth of the SPIRIT to operate *ad extra.*

§ Neh. ix. 6. Psalm xcvi. 5, &c. &c. ‖ Isaiah xliv. 24.

¶ John i. 3. ** Deut. x. 17.

John, describing the glories of the WORD of GOD and the LAMB, styles him KING *of kings and* LORD *of lords.**

JESUS CHRIST, then, is JEHOVAH and GOD.

The Scriptures afford us promises, sufficient to exercise every mode and figure of reasoning, to form this grand conclusion. The living WORD speaks, and reveals, and promises, and acts, throughout the Bible; which indeed is called the Word of GOD only in reference to him. He was the *Oracle*, which gave the Scriptures forth; and they all testify of him, as their author and their substance. They have no object but *Christ*; and no end, but the glory of the GOD-head in his people's salvation. Dr. *Watts* therefore no less justly than elegantly sings;

'Twas this almighty WORD, *that all things made;*
He grasps whole nature in his single hand:
All the eternal truths in him are laid,
The ground of all things, and their head,
The circle where they move, and center where they stand.†

JESUS CHRIST is not only the WORD of GOD to declare his glory, but the *Word of life*‡ (as the apostle styles him) from GOD, to reveal and effect the redemption of his chosen. He gives them life, and peace, and every blessing. He is the WORD *of grace, who is* ABLE *to build up, and give an inheritance to his people.*§ Whatever their nature can want, or the GOD-head hath covenanted to bestow; they have a right, through his promise, to receive from HIM, as from their free and inexhaustible spring. They plead that promise in the Scriptures: And the Scriptures are to them for this very end a word and an oath of promise. *They testify* of *Jesus Christ externally:* He testifies of himself, by them, *internally*. Through the agency of his Spirit, they are precious and efficacious testimonies to the redeemed, and are wonderfully adapted to every possible circumstance and situation of their minds. Without that agency, they are dry and unoperative, either for the life or growth of grace, and, when rejected, become an aweful *savor of death unto death* in those who do reject them. Christ is the *Alpha* and *Omega* of his own revelations; and they are a *book sealed* without Christ. They begin with his wisdom and power, and they

* Rev. xvii. 14. xix. 13, 16. † *Horæ Lyr.* p. 47.

‡ John i. 1.

§ Acts xx. 32. This text belongs to Christ. It is spoken of a *living* agent, who is to perform acts of divine power. See also Hebr. iv. 12. where he is styled, *The living, energetic, and piercing* WORD *of* GOD, who is a *discerner of the thoughts and intents of the heart*, and to whose *sight* every *creature is manifest*.

end with his faithfulness and truth. All the intermediate pages are filled with the description of his person, divinity, and names; or with the recital of his providences in nature, and of his wonders in grace. These circumstances, so pregnant with glory and immortality, render the Bible the most delightful of all books to the believer in *Jesus*. The Scriptures are full of him, and of him chiefly, who inspired them. And "a truly "enlightened conscience (as the great bishop *Stillingfleet* ob- "served) discovers so much beauty and glory in them, that "they ravish the soul, though it may be unable to give so full "an account of this unto others, who want the eyes to see that "beauty, which a heart truly gracious hath.—And the evi- "dence (contained in these Scriptures) is then most convin- "cing, when it is seconded by the *peculiar energy* and *effectual* "*workings*, of the Spirit of GOD upon the souls of believers."

To them that believe (as the apostle speaks) CHRIST *is precious* indeed. His *person* is precious; his *names* are precious; his written *word* is precious. He is JEHOVAH the Almighty; yet *Jesus*, their Saviour. As GOD and man, in one person, he is their *Immanuel* and their brother. He shews them the Father; and by him, they are united to the Father. Their life, their joy, their hope, are altogether derived from, and centered in him. *Whom have I in heaven but thee*, is their individual cry; *and what desire I upon earth in comparison of thee?*—He is precious to them in his *names*; because *they* wholly display his nature and his work. They are so many beautiful notices of himself; and hold forth ten thousand mercies and blessings to their souls. If *Adam* could give just denominations to the substances about him; surely the GOD of *Adam* can reveal a perfect description of his own nature by his own names. And therefore, to shew the *divinity* of the Redeemer, GOD is said by the Psalmist, "to have exalted his WORD above all his name;" *i. e.* not only *above every name* of his creatures, but above the highest conceptions which his creatures can form even of *his own* names and titles: And what is this but declaring him to have, in the most emphatic manner, the unutterable nature of JEHOVAH himself?—His *revealed or written word* likewise is precious to his people's experience. It declares not only GOD's existence in himself, but their covenanted revelation to GOD. Thus the *word* of the Scriptures in *Christ* is all *yea* and *amen*; all *affirmation* of grace to his people, and all *faithfulness* and *truth* to bless them for ever. 'Tis a comfortable thought to them, that he, who spake, and by whom all things were *made*; is the very same almighty person, who came and wrought all things to *redeem*. Consequently, nothing can arise, superior to his power, unknown to his purpose, or contrary to his design. What a reviving consolation is here? JE-

JEHOVAH, who *fainteth not*, was and is in the lowly JESUS, *mighty to save*. His salvation is not only the kindest and most benevolent office, that his nature could reveal to man; but also the most indefectibly strong, and the most absolutely certain. Not a tittle of it is left to chance or accident, or (what is just the same) to the will and caprice of the creatures. Neither men nor devils can resist the purpose of HIM, who changeth not. If it were possible, that all the angles in heaven, who are *great in might*, should set themselves in array to obstruct the salvation of the weakest believer in JESUS; their efforts would be as impotent and ridiculous, as a combination of some puny animalcules upon a leaf to overturn the world. The honor, the engagements, and the divinity of the GOD-man are engaged in this event, and cannot be overthrown, till he is overthrown. FAITHFUL and TRUE are as precious characters of this WORD of GOD, as ALL-WISE and ALMIGHTY.* These are inestimable jewels in his crown, which can never be lost out of it. His *strength* has been tried by all the powers of darkness for ages, and his *faithfulness* by his redeemed from the beginning of the world; and still they are the same. The LORD is not weary of either.

The WORD *of* GOD is as *quick and powerful*, in this day, as in any former day; and must be so, as long as any objects remain for his exercise. He is also *sharper than any two-edged sword*: With the one side, he cuts off his people *from* their *sins*; and with the other, he cuts down his enemies *for* their sins. From eternity, *he sate down and counted the cost* of his own designs of salvation; and therefore is not like to foolish architects, beginning without estimate to build, and leaving off without ability to finish. JEHOVAH *is the rock, and his work is perfect.*

To them that believe (as we before observed from the apostle) CHRIST *is*, upon all these accounts, *precious* and *invaluably* precious. Reader, ask thy heart; Is he precious to thee? Is he the fairest of ten thousand, and altogether precious?—'Tis a solemn, and an important, inquiry; which, if thou dost not make it of thyself, will one day be made of thee. Is the world precious to thee, and the things of the world?—Hast thou no wishes, no enjoyments, no expectations, but in the world, and from the world? If so; then remember, whether thou art a professor or non-professor, what GOD hath said; If ANY *man love the world, the love of the Father is not in him.*† True faith is enabled to overcome the world; but if thou art overcome willingly and habitually by the world; where is thy faith? or, at least, where is its use? And if thou hast no faith; by the

* Rev. xix. 11, 13, 16. † 1 John ii. 15.

testimony of GOD himself, thou canst never see his face in comfort. 'Tis indeed a lamentable truth, and what has given but too much room for the sarcasms of prophane wits upon professors,

That many carry things so even
Between this world, and hell, and heaven,
Thinking to give offence to neither,
They freely deal in all together;
And equally abhor to quit
This world for both, or both for it.

We are sorry to own, but cannot deny, that there are many high and vain-glorious professors, who can talk about Christ, and dipute for hours together upon the peculiarities of his gospel, who, it may be feared, are little better than sounding brass, and tinkling cymbals. These are they, who give their tongue to GOD, but their very heart and souls to the spirit of the world: And therefore when their sound is over, all is over with them. They profess in order to speak, and they speak to shew their profession. By any other signs, we should not be able easily to distinguish them from the rest of the world.

It is to be deeply lamented too, among other things, that professors are so little *alone* in these days, and not only do not practise but speak against frequent retirements from the world, which have been the usage and desire of good and wise men at all times. A man may as justly be expected to advance in learning, without silent reflection upon the subjects of knowledge; as a Christian can be supposed to proceed in the divine life or spiritual science, without frequent prayer and meditation. There is no studying in a croud; nor yet learning the things of God in the *constant* bustle and confusion of earthly affairs. The real Christians, who are providentially called into these matters, find to their cost so much inquietude and distraction of spirit, as should deter others from venturing into them, without calling. A calmness of mind can scarce be expected in the midst of worldly storms: And therefore a Christian, who values his own peace, will endeavour to shun them, even though some, whom the apostle calls *busy-bodies*, (περιεργαζομενοι *workers about and about*, and yet *about nothing*) may think it monkish and gloomy for a man to enjoy highly his God and his Bible, and be satisfied in these, without running after the follies and fopperies of mankind. But, if it be right to pray, that we may not be *lead into temptation;* surely, it can never be right, that we ourselves should freely *run* into it.

Too frequently likewise does the conversation of many persons degenerate into a mean and unfriendly detraction of the absent. It would be both evangelical and decent, if St. *Au-*

gustine's motto, for his table-talk, was made a more general rule for discourse:

Quisquis amat dictis absentum rodere vitam,
*Hanc mensam indignam noverit esse sibi.**

Which may be rendered:

Whoever wounds an absent neighbour's fame,
No welcome seat at my repast shall claim.

Many appear to seek company, for the mere purpose of *shewing themselves* in company, and such never leave it, if they have their own will, without drawing discourse into debate and disputation: Just as if the shining in argument (though, as it frequently happens, such people are the most unfit of any by temper and education for the business) was the right way of obeying the precept, *to let our light shine before men.* Noisy, verbose, and incessant declamation, much oftener disgusts, than edifies, the hearts of the hearers. What *Lactantius* said of wisdom, may with great truth be said of grace, the highest wisdom; *non in lingua, sed in corde*, it does not lie in the tongue, but in the heart. It was a mystical statute of the law, that *every open vessel, which hath no covering bound upon it, is unclean:* By which it was signified, that not only every sinner, who is uncovered by the righteousness of Christ, is in a state of pollution; but also that every professor, every one thinking himself a vessel of the true sanctuary, who notwithstanding is open to the spirit and consequently to the filth of this world, is unholy and unseparated, in direct disobedience to the will of God. There are even proper reserves in common life: And in the Christian life they are still more necessary, till there be just occasions of speech; and then prayer for grace and wisdom should be offered, at least internally, that the speech may be *sound* and *seasoned with* that *salt*, which may on those occasions glorify God, and edify the hearer. What was said of gracious *Hooper*, Bp. of *Gloucester*, would be a becoming character to every Christian: "He was spare of diet, spare of words, and sparest of time." Besides; 'tis no part of a Christian's business, be he in public or private station, to *shew himself*, and to display his own little attainments (for they are but *little* at the most:) His duty it is to speak for his master, and even then with *meekness and fear.* "The soul (says the "excellent archbishop *Leighton*,) that hath the *deepest sense* "of spiritual things and the *truest knowledge* of GOD, is most "afraid to miscarry in speaking of him, and is most tender and

* See his Life, by *Passidonius*, at the head of his works.

" wary how to aquit itself, when engaged to speak of and for " him."* A Christian's life does not consist in outward dispute or babbling, but in inward faith and joy: And the surest way of losing his own comforts, is by an idle debate, in which he would appear the first actor, and display his own talents, or stir up his animal passions, under the conceit of doing it for GOD.—*Non tali auxilio.*—Truth finds a better advocate in the *heart* and *life* than in the *tongue*. An hypocrite may prate about the gospel; but the real Christian alone can live the gospel. Never therefore was the Psalmist's advice, and the Psalmist's practice, more neceſſary than in the present day: *Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.* SELAH, i. e. " Note it well."

The truly experimental Christian knows, by the witness of GOD's word *without* him, and by the witness of GOD's Spirit, witnessing with his spirit, *within* him, that, as his life lies out of the world, so it lies hid with Christ, who will one day make it appear in glory. Christ is his glory, therefore, in life and in death; and (according to his measure of grace) he is crucified and dead to the oſtentation, and vain-glory, of the flesh. That expressive type in the law hath been substantiated and realized to his soul, which enjoined the utter consumption of the *fat* in the sacrifices, and the total abstinence from it at all times. As the fat is the glory and excellency of the flesh; so this injunction signified, that the redeemed are not to live by, or feed upon, or glory in, their own natural and inherent powers, but in the favour of God alone. This carnal pride or spiritual fatness, therefore, every real Christian is brought to loathe and reject as an unclean and abominable thing. On the other hand, my *leanness*, as the prophet confessed, is all the confession and glory he can make for or of himself. His eye and his hope are altogether placed in another. He would sing only of Christ; and he loves to sing of him, as did an excellent departing saint;†

Vivo tibi, ac morior; spes mea, vita, salus.

For thee, I live and die; my hope, my life, my all.

He feels the promised witness within his soul, giving him a testimony, revealed indeed in the Scriptures, but unknown to the world. This witness (as the archbishop, just mentioned, observed) can come into the heart; " whereas all other speak- " ers are forced to stand without. That still voice within

* *Comment. upon* 1 Pet. iii. 15.
† WOLFG. AMLING. apud *Melch. Ad.* in vit. Theol. p. 753.

" persuades more than all the loud crying without; as he " that is within the house, though he speak low, is better " heard and understood, than he that shouts without doors." This witness testifies of Christ, and declares his essential divinity, as the con-substantial Word *with* GOD, and the ever-living Word *of* GOD. This witness reveals him likewise to the believer's heart, draws out its affections towards him, and plants himself as an abiding inmate within his soul. It shews that the believer was made *for Christ*, and that *Christ* is given *to him*. This witness also carries him safely through this mortal life, and will not leave or neglect him in the visitation of death. If *Maximus Tyrius*, an heathen, could say, that " though the " weak deplore death as an evil, and tremble at his approach; " yet he who wishes to be united to GOD, expects it with com- " placency, and meets it with fortitude;"† what might a Christain, all-enlightened with grace and truth, pronounce concerning it? Hear what, perhaps, the greatest Christian that ever lived, says upon the matter, where he ranks it among the church's choicest mercies: Death (says he) *is yours*, as well as life, or things present, or things to come; for *all are yours*. The sting being removed, which is sin; there is nothing but peace to flow from death to the believer. Indeed, to him, the cessation of animal life claims another name; because Christ hath *abolished* all that is truly *death* to his people. The Christian may indeed cease to breathe, but he cannot cease to live; because he is in him, who liveth for ever. In every moment, and especially at the last moment, he may cry to his Father; " In thee O Lord, is my trust, I shall never be confounded, world without end. I have a good hope because of thy WORD, with which thou hast healed my soul. I shall praise thy name for ever and ever!"

† Diss. 1.

ARM, HAND,

AND

RIGHT HAND, OF JEHOVAH.

GOD hath made nature, or at least our world of things, for the sensible manifestation of his spiritual grace. And if our mental eye was more purged from the film and disease of sin, we should see, like *Solomon*, that both the hyssop on the wall, and the tallest cedar in Lebanon, were appointed for this one purpose, *that* GOD *may be glorified* IN ALL THINGS *through* JESUS CHRIST. Hence it is, that as people grow in grace and in the knowledge of our Lord and Saviour, they not only obtain a deeper acquaintance with the Bible, but they see more of GOD's hand in every circumstance of life, and more of his wisdom and designs of love in the whole material creation about them. 'Tis our ignorance alone, which deprives our hearts of those high degrees of ravishment and delight, which they only can conceive (though but in a very imperfect or low degree,) who have discovered the agreements of truth upon a laborious investigation, or some demonstrations in science which are of particular wisdom and worth. And if the astronomer or mathematician can receive so intense a pleasure, as some have received, from merely human speculation; how much more exalted must the happiness of the Christian be, when the Spirit of GOD, not only explains the mysteries of the kingdom to his intellect, but seals upon his soul a conviction of his eternal interest in them?

The INVISIBLE *things of* GOD (says the apostle) *from the creation of the world are* CLEARLY SEEN, *being* UNDERSTOOD BY THE THINGS THAT ARE MADE:* i. e. things, invisible to the carnal eye, are clearly seen by the enlightened eye of the mind; being understood, from the lively and sensible description of

* Rom. i. 20.

them, in the things that are made. The material world and its objects are pictures or similitudes,* in some view or other, of the actings of GOD in the spiritual world. Upon this plan, the lively oracles of truth appear to have been written. Grace takes occasion from nature to explain itself to those, who are the subjects of grace: And nature retains a faithful description, and exhibits a constant lesson, to those subjects, of what they are and of what they owe to HIM, who hath displayed such wonders in the visible and spiritual world for their salvation. Thus, to a gracious heart, nature is but a material modification of divine grace, or grace acting in a lower degree; though, to the world at large, it not only seems, but is, far otherwise.

Now, as we can neither borrow ideas from others, nor conceive the relations of earthly things to ourselves, but by the objects of sense around us, or through some sensible medium; so the objects, proper for conveying the intelligence of divine and spiritual things, and our concern in them, are wonderfully selected for that purpose throughout the Bible. Nor is this knowledge founded upon occult qualities in the natural objects; but upon such frequently, as are obvious to common discernment, and within the comprehension of the meanest capacity. The sacred tomes were not compiled for the study and investigation only of the learned, but equally, if not principally, for the use and benefit of the unlearned and simple; that every heir of grace, in both these classes, might, without any distinction, *be made wise unto salvation*. *Lactantius* truly observed, that when GOD revealed his word to man, he only communicated that sort of knowledge, which was necessary for the attainment of eternal life: And as to those things, the comprehension of which is either curious or prophane; he threw (as it were) a veil over them, that they might be hidden.† Indeed; 'tis not the greatness or variety of human knowledge, which can induce the smallest ray of this superior wisdom, or bring to its possessors a substantial *peace at the last*. Good

* Hence, the book of משלים *similitudes* or *parables* (which our translators have called *Proverbs*) preaches, under natural objects, the spiritual mercies of *Jehovah*; and, in this respect indeed, it is peculiarly a book of *parables* to the natural man, who sees little more in it than a collection of moral sayings founded upon natural things. Nor doth such an one see more than moral history in the lxxviiith psalm, though an hint is given, in the second verse of it, that it is, in fact, משל and חידות, *similitude* and *ænigmas*, *parable* and *mystery*, from beginning to end. This is the method of all the Scripture; and for the reason of it the words of Christ are to be considered. Matth. xiii. 34, &c. Luke viii. 10. And these Scriptures are as true *now*, as they ever were in the days of old.

† *De Origine Erroris*, l. ii. c. 8.

sense, genius, and the acquirements of literature, are undoubtedly desirable advantages for worldly ends, and may be ranked among the most valuable gifts of Providence. But they all perish in the oblivion of the grave, and meet no higher distinction from death, than the uncultivated simplicity of the clown. The learned man may resemble a tree taller than others in the midst of a forest: He reaches higher, and may overlook (as it were) the neighbouring plants; but the smallest hill can surmount his summit; and the difference between him and the humblest shrub about him, in respect to the height of the skies, allows not of comparison. Sensible of this truth, the learned *Nicholas Heynsius*, at his death, contemned all his laborious writings, and thought them worthy to be styled only, "monuments of his vanity." So *Grotius*, in his dying moments, would have gladly parted with all his learning, great as it confessedly was, for a grain of that grace, which dwelt in his poor ignorant good neighbour, *John Ulrich*. Our great *Selden* likewise, upon his death-bed, made the same confession with *Grotius* his opponent, and professed to Abp. *Usher*, who visited him; "that, notwithstanding his vast treasure of books and manuscripts," he could find comfort in none, and rest his soul upon none, but the holy Scriptures." His very sensible and learned friend *Whitelocke*,* upon the coolest reflection, made the same acknowledgement. The same likewise has been made by many of the wisest and most judicious men in all ages. Even a *Balaam* and a *Wolseley* saw the advantage of GOD's service and science, in a dying hour, though they had spent their precious time, and prostituted their bodies and souls, in the service of sin. The idly-scientific labors of a learned unbeliever's life can only bring him to the confession, which *Solomon* made, and which the great *Fabricius*, on a review of his immense learning, repeated; *All is vanity and vexation of spirit.*

"But a believer, says Bp. *Reynolds*, though he be ignorant "of all other learning, yet, by the knowledge of *Christ*, will "be a blesed man; whereas all the learning in the world, "without this, will leave a man miserable. To know the "whole creation, and to be ignorant of the Creator; to know "all histories and antiquities, and to be unacquainted with "our own hearts; to be good logicians to other purposes, "and in the mean time to be cheated by *Satan* with paralo-"gisms in the business of our own salvation; to be powerful "orators with men, and never to prevail with GOD; to know "the constellations, motions, and influences of the heavenly "bodies, and have still unheavenly souls; to know exactly "the laws of men, and to be ignorant of and rebellious against

* See his *Swedish Embassy*.

" the laws of GOD ; to abound with worldly wisdom, and be " destitute of the fear of God which maketh wise unto salva- " tion ;—is all but a better kind of refined misery. The de- " vils have much more learning than all this comes to, and yet " are damned for ever."*

The *arm*, and the *hand*, are natural terms, when applied to the ability of a man, which express his capacity or readiness of *power*. His *right hand*, being, from use, the stronger and more expert, denotes the most perfect exertion of that power. These are figurative expressions of common acceptation, for the conveyance of these common ideas. Agreeably to these, we are to understand the terms, when applied by JEHOVAH to himself. As a spirit, GOD is without " body, parts, or passions ;" but he employs this language in condescension to our feeble capacities. It hath been justly observed, *Loquitur Deus ad modum nostrum, agit ad modum suum ;* GOD *speaks* in *our* way, but *acts* according to *his own*. By his ARM, then, we are to understand, the *extent* of his power ; as his *stretched-out arm*, or infinite might, reaches to all things :† By his HAND ; the most minute, exact, and perfect workings of that power, which descends to the arrangement of the least of his dispensations equally with the greatest: And by his RIGHT HAND ; the brightest display of his omnipotence and majesty. If the *finger* of GOD, or the least exertion of his strength, could create the heavens ;‡ who can prescribe bounds to the *reach* of his *Arm*, or what is impossible to the *strength* of his divine *Right Hand?*

But these terms do not barely imply the *omnipotence* of JEHOVAH : They frequently signify *Jehovah himself.* Whatever can be considered as an attribute in GOD ; *that* GOD *is*. Thus *power* in GOD is his own *essence*. The creatures may have power, but it is all derived from him ; and therefore power in them may be considered as separate from their being : But GOD and his power, however we may distinguish cause and effect, cannot be divided. He is a pure act in himself ; and his will, wisdom, power, and essence, are all one and the same. We use the word *Almighty* by itself, though an adjective, to denominate his essence, and with great propriety ; because no substantive, but what stands for the essence, can properly be joined with it.

A *word*, among men (as hath been observed before) is the *sensible* expression, or at least the *sensible* medium, of an idea ; and, therefore, Christ is called the Word of *Jehovah*, because

* Serm. x. *On the use of human learning.*

† Brachium Domini est Dei virtus, Deique sapientia. Hieron. Com. in Is. li. 12.

‡ Psalm viii. 3.

he is the χαρακτηρ or *sensible* medium, by which we receive the knowledge of *Jehovah*. He is also the *wisdom* of Jehovah, because by him Jehovah hath shewn his wisdom in the fabric and designation of the visible world: And, being Jehovah the wisdom in his divine essence, he is called, in the abstract, *Wisdom* itself.* He is likewise the *power* of Jehovah, because by him Jehovah, in the creation of the world and at all times since, hath shewed his power to men, and because all *power* is his, *both in heaven and earth*. He is, therefore, called by the apostle, not only the *wisdom* of GOD, but the *power* of GOD, with a peculiar manifestation to them that believe.† And if Christ be the power of GOD, he hath a right to the emblems of that power, and is justly styled the *Arm*, *Hand*, and *Right Hand*, of Jehovah. That Christ is thus positively styled, and, being thus styled, is *Jehovah* himself, respecting his superior nature; will appear from the consideration of a few passages in Scripture.

Thou shalt well remember (says *Moses* to *Israel*) *the mighty* HAND *and the stretched-out* ARM *whereby* JEHOVAH *thy* ALEHIM *brought thee out of Egypt*.‡ But *Christ* the Angel which appeared to *Moses* in the bush, is said, in the New Testament, to have brought *Israel* out of the land of Egypt.§ Christ is therefore, the HAND and ARM which *Jehovah* thus employed.

Who hath believed our report (says the prophet); and *to whom is the* ARM *of the* LORD *revealed?*‖ This word ARM, with the whole context, is expressly applied to *Christ*, by the evangelist in his gospel.¶

Thou hast with thine ARM (says the Psalmist to *Jehovah*) *redeemed* thy people.** But the apostle declares of Christ, *that there is no salvation* [or redemption] *in any other; for there is none other name under heaven, given among men, whereby we must be saved*.†† CHRIST, therefore, was the redeeming ARM.

The psalmist is full in describing the glories of CHRIST, as the *Right Hand* of JEHOVAH. A few texts, for the sake of brevity, are referred to beneath.‡‡ Many might be added; but these may suffice to prove, that Christ is the *Arm*, *Hand*, &c. of *Jehovah*.

That this *Arm*, *Hand*, or *Right Hand*, of *Jehovah*, is *Jehovah* himself; will soon appear by other texts in the Bible.

Awake, awake (says the prophet,) *put on strength*, O ARM *of the* LORD; *awake as in the antient days, in the generations of old. Art thou not* IT [the ARM] *that hath cut* Rahab, *and wound-*

* Prov. viii. † 1 Cor. i. 24. ‡ Deut. vii. 19.
§ Acts. vii. 36, 38. ‖ Isaiah liii. 1. ¶ John xii. 38.
** Psalm lxxvii. 15. †† Acts iv. 12. ‡‡ Psalm xvii. 7. xviii. 35. xx. 6. xliv. 3. xlviii. 19. lxxviii. 54. cxxxix. 10.

ed the dragon? Art thou not IT, *which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?** But the Psalmist says, that JEHOVAH *rebuked the red sea, and it was dried up and led them through the depths.*† This ARM, therefore, is JEHOVAH himself.

JEHOVAH (says the same prophet) *hath sworn by his* RIGHT HAND, *and by the* ARM *of his strength.* Now the apostle tells us, that *because* GOD *could swear by no greater*, when he made promise, *he swarc by* HIMSELF. This reason equally holds in confirmation of all the divine promises; and therefore the *Right Hand* and *Arm*, by which JEHOVAH swears and engages himself for the satisfaction of his people (for that is the intent of the oath,) is and must be as *great* as JEHOVAH, or (which is the same) is JEHOVAH himself.

If *Christ* then be the *Arm*, *Hand*, and *Right Hand*, of JEHOVAH; we see the consequence, that he is, respecting his divine nature, *equal* to JEHOVAH, and a *person* in JEHOVAH.

Not only the power and GOD-head of *Christ* are revealed under the denomination of JEHOVAH's *Hand*, but also the *mediation* of *Christ* between *Jehovah* and his people. An hand or arm, is the instrument or mean of *communication;* and this Christ is to his people: He reaches out and takes from the divine fullness, and deals of it unto every one of them according to his respective need.

When *Moses*‡ desired to see the glory of *Jehovah*, he was answered, that he should not see the *face* of GOD, because no man could see it and live; plainly intimating the impossibility of a sinful creature's approach to the divine majesty, without a Mediator. In order, therefore, to bless this faithful servant with the vision of *good things to come;* the hand of JEHOVAH,

* Isaiah li. 9. *Egypt* was called, on account of its great *power* and *pride* in those days; and the *dragon*, both here and in Ezekiel xxix. 3. seems to imply the king of *Egypt*, who diffused the poison of vice and idolatry, for which that country was infamous from the earliest ages. In a spiritual sense, the text reveals the deliverance which *Christ* obtained for his chosen, from the bondage of sin and corruption, and from the power of that *old serpent*, the devil, who hath infected the world.

By the wounding of the *dragon*, or *serpent*, may likewise be signified, and particularly to the church at that time, the blow which idolatry would receive, by the manifestation of the Arm of the Lord, or the Messiah. Accordingly we are told, that Paganism declined in a surprizing manner, upon the promulgation of the gospel, by which the adoration of the creatures (among whom the *serpent* was a capital object with the oriental nations) rapidly gave way to the adoration of the Creator.

† Psalm cvi. 9.

‡ Exod. xxxiii. 18, &c.

or some sensible form of the second person (similar in kind to the appearances made to *Abraham* and *Jacob*,) mediated, while the glory of GOD passed by; and, when the effulgence of that glory was past, gave him to see, either what man could endure to behold of the holy splendor, or what remained to be revealed of *Jehovah* the Saviour in the latter days. *Christ* was to *Moses* a cover from the jealous holiness of the divine nature. *Isaiah* had the same knowledge of *Christ*, and was equally covered with *Moses* in *the shadow of* JEHOVAH's *hand*.† And the psalmist exhorted the church to *shout for joy*, because JEHOVAH *defended* [Heb. *covered*] *them*.‡

As the *hand* is often used in the Scriptures for an emblem of *power*, so the imposition of hands was an emblem or symbol of the *delegation* of power. Hence the Hebraism מלא יד *filling the hand*, denoted the reception of a particular power for a particular end from God: And hence likewise arises the idea of *consecration*, *sacredness*, or *blessing*, in the object or trust of that power, where it is so delegated, either from God in the first instance, or from those who mediately convey it by his appointment to others. Thus, *upon Christ*, *was the hand*, or power, of JEHOVAH *to be established;* and then through him, as the man-Mediator, all necessary power should be given both in heaven and earth unto others. And thus priests and rulers received their commissions of spiritual and temporal power, by the imposition of those hands which, for that purpose, had before been *filled* or qualified from God, and which emptied or poured out (as it were) from themselves that *fulness* upon them.

By the same instituted emblem, authority and the appointments of authority have been conferred, upon various orders of men in the church, at all times.

It is truly surprizing, upon the comparison of Scripture with Scripture, how much the divinity and gracious offices of the Mediator, in all the variety of language and sentiment, are interwoven (as it were) into the minutest circumstances, incidents, and declarations of the Bible. They seem (if one might use the phrase) the very life and soul of the Scriptures. Without this particular tenet of Christ's divinity, delivered with so much care and apparent solicitude, there seems no coherence in the several parts of the sacred volume, no satisfaction in the redemption it reveals, nor any security in the promises it contains. A chaos of doctrines and absurdities, unworthy of divine revelation, and even of reason itself, would arise in view; and all the hopes, sufferings and comforts of holy men,

† Isaiah li. 16. So *Jerom*; *Manus Domini* CHRISTUS *est*. Com. in Isaiah lxvi. 14.

‡ Psalm v. 11.

in all ages, must appear as the idle and wild extravagance of distempered brains.

Thanks be to GOD; the faith of Christians securely rests upon a sure foundation. CHRIST is JEHOVAH, who changeth not. They may call him so, and worship him as such; since the very angels rejoice to do the same. An hasty *Arian* has confidently told us, that Christ is not called GOD throughout the Scriptures. In thus saying he gives the Holy Ghost the lye direct, and tacitly accuses all the holy angels of idolatry. CHRIST (says the apostle) *is over all*, GOD *blessed for ever, amen.** The FATHER saith unto the SON, *Thy throne*, O GOD, *is for ever and ever;* and in heaven he utters, *Let* ALL THE ANGELS of GOD *worship him.*† And if the Father declare our *Jesus* to be GOD, and also LORD;‡ and if all the angels in heaven, as well as apostles on earth, worship him as GOD; surely his people at large may gratefully adore him. Some of them *did* worship him, *unrebuked*, in the days of his flesh; which certainly he, who answered the devil by saying, *Thou shalt worship the* LORD *thy* GOD, *and him only shalt thou serve*, would never have suffered; if he had not been *that* same Lord and God, who had the whole right of such adoration. But such is the blindness of *unstable men*, who are *tossed about with every wind of doctrine*, that the plainest texts cannot satisfy them, when under the power of their own infatuation. Such persons might well consider, if the offer of false praise deserve wrath, as in the case of idolaters; what may *they* expect, who aim to rob GOD's co-equal Son of the honors due to his nature, his work, and his word? If the man be pronounced *accursed, that maketh flesh his arm*,§ (as *they* must do, who talk of *Christ* as a *human* Saviour;) what will become of the man, who traduces the ARM of JEHOVAH, and *thinks him to be altogether such an one as himself?*‖

The real believer hath not thus learned *Christ*. In a *doctrinal* view, he hath been taught by the Spirit and word of GOD, that nothing, short of omnipotence itself, could possibly have atchieved such mighty works, as were necessary to complete his salvation. He clearly sees, that eternal life could not have been purchased but by eternal merit, nor brought in with so much exactness and certainty, but by a being, in his own nature, omnipotent and all-wise: And that, as infinite effects presuppose an infinite cause, the redemption and glorification of man, being in themselves perpetual and above the agency of

* Rom. ix. 5. † Heb. i. 6, 8.
‡ Ibid. v. 10. *Thou*, LORD, *in the beginning*, &c.
§ Jer. xvii. 5. ‖ Psalm l. 21.

creatures, result only from *Jesus Christ*, as he is GOD over all, blessed for ever.

In an *experimental* view, the Christian hath other tokens of his Saviour's omnipotent arm. He hath experienced a translation from the dominion of Satan into the kingdom of GOD's dear Son; and he daily finds support or deliverance from his inward or his outward foes. The Christian is born again to be *a conqueror and more than a conqueror*, not indeed by his own might, but *through him that loved him.* The world allures or annoys; but he gets a victory, and more or less a daily victory, over its frowns and its snares, through faith in his Redeemer. The flesh presses hard with its suggestions; but the thoughts of his heart are brought into the sweet captivity and rule of *Jesus.* Those sins which used to *beset* and overcome him, contrary to every admonition of conscience, and every rule of right, are brought down and kept down by the vigorous grace of his Redeemer. The devil, like the strong man armed, would fain recover his goods; but *Christ*, who is stronger than the strong, binds up his arms, and bids the soul be free. In short, the Christian, being beat out (and much beating out he requires) of his own strength and righteousness, gives himself up to the conduct, will, strength, and righteousness of his Redeemer. This is the sure effect of that genuine humility, which the right conviction of sin hath planted in his heart. When this humility acts most, then he is safest; because the humbler he is, the more he leans upon the strength of his Saviour; and when he leans most upon the strength which is almighty, he can do most. He hath most life in ordinances, in communion, in duty, in every thing.

If one were to draw a portraiture of a Christian, this probably would come near to his description.—He is one, who, in *doctrine*, believes that the three persons in JEHOVAH are equally engaged in the accomplishment of his salvation; that the love of *Father*, *Son*, and *Spirit*, is but one love, directed to the three objects of their respective offices for him; namely, creation, redemption, and regeneration, terminating in his eternal glorification; that he was chosen freely to this mercy, when it was lost by *Adam* to his nature; that he is freely called by the effectual application of divine power; that he is justified, only, and entirely, and at once, by the obedience of *Jehovah*, in human flesh, to that perfect law, which man was created to obey but had broken; that he is sanctified in Jesus Christ through the Spirit: And by him shall persevere to the end, and be everlastingly saved.—The Christian is one, who, in *experience*, looks *into* himself only for humiliation, and *out* of himself to GOD in Christ for all his happiness. He perceives and often very woefully, that he has not the power of thinking,

saying, or doing, one good thing; and that, however specious many moral acts may appear to the world, there is nothing intrinsically holy, but what is brought into him and maintained in him by the agency of the HOLY ONE. *Body*, *soul*, and *spirit*,* therefore, he meekly surrenders to his GOD, for time and for eternity. He distrusts his own wisdom and will in all cases, from a just persuasion, that what is perverse in its own nature can only lead him astray. His whole security from falling he founds upon his GOD; and accordingly he flies to him in all his temptations and distresses, great or small. He feels himself a poor weak creature, that cannot stand a moment, and is, therefore, never easy, but when he *leans upon his Beloved*. He is well acquainted with this truth, uttered by a good man, that, "with GOD, the most of mosts [in opposition to himself] "is less than nothing; but, without him, the least of leasts is "too great a burden."† And he hath that joy and peace in his Saviour, which he knows the world can neither give nor take away from him.—Advert to his *manners* and *conversation*. He attends the ordinances of the gospel, because in *them* he finds refreshment and strength to his soul. He hears the word with solemnity, comes to hear it with seriousness, and departs with gravity: Not glad, when service is performed, to commence *busy-body in other men's matters*,‡ or to enter into the frothy discourse of idle tongues. Like *Mary*, he wishes

* 1 Thess. v. 23. Πνευμα—Ψυχη—Σωμα. The apostle, writing to Greeks, used this tripartite division of human nature, which was the prevalent opinion among them taken from *Plato*, in order to express more amply, that every faculty, corporeal or spiritual, should be devoted to GOD.—Some have been much puzzled at the distinction between *spirit* and *soul*, and have supposed, that the apostle referred to two different principles beside the *body*. *Gallasius*, in his annotations upon the 5th book of *Irenæus* (c. ii. §. 5.) justly observes, That the apostle only meant to express the *two faculties* of the same immaterial principle—the *understanding* or *mind* by the word *spirit*—and the *affections* or *will* by the word *soul*. As though it had been said, that we should aim to think nothing by our *minds*, to desire nothing in our *hearts*, and to do nothing with our *bodies*; but what may tend to GOD's glory. Agreeably to this, we are commanded (Deut. vi. 5.) to love GOD with all our *heart*, with all our *soul*, and with all our *strength*; which is nearly the same with the threefold distinction used by the apostle. The same distinction prevails, in the Old Testament, in the words רוח *spirit*, and נשמה *soul*; but they both pertain to one and the same incorporeal existence, which forms the life, and is the glory, of the body. The like remark may be made of the *animus* and *anima* of the *Latins*; the former corresponding with the Νους, and the latter with the Ψυχη of the *Greeks*, or the *English* words *mind* and *soul*.

† FLEMING's *Script. Truth*, p. 248. ‡ 1 Pet. iv. 15.

to treasure up the gospel *in his heart*, without evaporating its sweet savor by the impertinence and dissipation of worldly things. Collected and retired in himself, he aims to be inoffensive to others. Without parade he is religious, and serious without either gloom or severity. Never wishing to be forward in disputes, he is ever desirous of supporting the truths of GOD, in a way that may please GOD. He seeks not to obtrude upon or assume over others; but, with modest chearfulness, wishes to elevate religion in the eyes of men; bearing with *their* infirmities, from the deepest conviction of *his own*. Above all things, he delights in the company of HIM, who speaks as none other can speak, and when he obtains this happiness, (to use an old paradox) "is never less alone, than when he is alone." He is never satisfied "to part with his private duty, till he has found communion with GOD in it; and, when he has found that, he perceives such a sweetness and savor in it, as to make it not easy for him to go forth again into the world."—Against such an experience as this, which *sees*, and *handles*, and *tastes* of the *Word of life*, there is no arguing. If a man should attempt to controvert this testimony, it would be worse, than to deny the evidence of the natural senses; because it is founded upon the truth of GOD which cannot deceive, and upon the power of GOD *which worketh all in all*.*

These are some principal outlines of the Christian, in his *faith*, *experience*, and *conversation*. There are others, reader, which the author has not room in this place to draw; but which, if these are once transcribed upon thy soul, will, by the power of grace, come in to heighten the amiable picture of thy heart and life. But does there not appear, even from these, some benefit and advantage in being a Christian?—The devil himself spake truth, for once, when he said, that *Job did*

* What Christian can refuse to join his wishes upon this subject with those of the devout *Witsius*? Or who can deserve the name of a *Christian*, who cannot taste the sweets of prayer, meditation, and retirement? *Nihil magis* (says he) *in votis habeo, quam ut procul omni disputatione, in placido otio, secretaque solitudine, piis precibus, devotis meditationibus, humili sacratissimarum literarum nostrarum scrutinio, et arcanis cum Deo colloquiis, obscurus cæteroquin, et vix vicinis notus, nisi quantum, pietas jubet, ad ultimum usque spiritum vacare liceat.* Misc. vol. i. p. 637. "There is nothing I so much desire in the world, as to pass all my time, even to my latest breath, in a total abstraction from all disputes, in a calm retreat from the hurry of the world, and in the deepest solitude, in holy prayers and devout meditations, in humble researches into the Book of God, and in secret communion with him; however obscure I might be in such a case, and however unknown (unless when religion should make it my duty to be otherwise) almost to my neighbours."

not serve GOD *for nought:* Nor doth any true believer. If the heathen moralist could affirm, that *virtue is its own reward:* What superior advantages hath such a believer, who, with *Abraham*, knows, that JEHOVAH himself *is his shield, and his* inexpressibly *exceeding great reward?*

If thou desirest to know more of this matter, peruse with constancy the lively oracles of truth, and pray fervently, that experience may be added to knowledge. *Luther* used to say, "that three things made a divine;—meditation, prayer, and temptation:" And they equally make every private Christian. An heart without prayer is an heart without faith; and an heart without faith is an heart without hope and without GOD in the world. Faith and prayer are the soul's strong wings for the skies. The task likewise, which *Luther* prescribed for ministers, belongs to every individual believer, namely, "to read the Bible again and again, to pray earnestly, "and always to be an humble learner."* In this frame of spirit, and upon this ground, thou wilt obtain such evidence of the Saviour's divinity, and of his people's security in him, as all the sophistry of men and devils shall never be able to refute. And when this system of things shall be dissolved, and GOD shall arise to judge the world; thou wilt be enabled to sing, with the holy Psalmist and all the blest above, *Thou,* LORD, *hast a mighty* ARM, *strong is thy* HAND, *and high is thy* RIGHT HAND: *Into thine* HAND, *therefore, I commit my spirit; thou hast redeemed me, O* LORD GOD *of truth!*†

* MELCH. AD. *in vit.* Luth. † Psalm lxxxix. 13. and xxxi. 5.

A N G E L,

AND

ANGEL OF THE COVENANT.

THE word ANGEL* signifies one sent; and, when sent from JEHOVAH, such angel has a commission to execute or reveal his will. In this sense, but in the highest degree, the name was applied to our blessed Redeemer; and, by it, he was known to the antient church, before his manifestation in the flesh. It was a name given him, not to denote his *nature*, but his *office* and *mission* to his people. He was the *Angel of the faces*, or *persons*, in JEHOVAH, to deliver the divine counsels, and to guide up the faithful to JEHOVAH.

* It is a vulgar error, that an *angel* is merely a being, who, like a bird with wings, *flies about* accomplishing the commandments of GOD. Popery and its ridiculous legends have contributed exceedingly to impress such an idea; and the ingenuity of painters has eſtablished the gross opinion of angelic plumage by symbols, which should only convey, under a natural image, the wonderful celerity and readiness of this and every other order of spiritual beings to execute the will of their Creator. But the word מלאך, which we, from the Greek αγγελος, translate *angel*, is not confined to any rank of beings, spiritual or corporeal; but is applied to both. It strictly signifies *any one commissioned* or *sent*. So *David* sent מלאכים, human *messengers* to *Jabesh Gilead*. 2 *Sam.* ii. 5. And the prophet *Haggai* was the Lord's מלאך *angel* or *messenger* with the Lord's *message to the people*. Hag. i. 13. The word *apostle* seems to convey nearly the ſame idea as the word *angel*. The former term is supposed to have been adopted by the Holy Spirit in the books of the New Testament, on account of the ambiguity of the *latter*, and its usual application to *miniſtring ſpirits*. An *apostle* is thought to mean as much as the word *ambaſſador* (1 Cor. v. 20.) who not only imparts a message, but represents the person by whom he is sent; and an *angel*, in the strict sense, to imply only, what is ordinarily understood by a *messenger*, Vide SPANH. *Diss. Hist. de Apost.* §. 6.

There are many instances in the Old Testament, by which it is evident, that the word ANGEL, in this most important sense, is applicable to none other person or being than the LORD of life and glory.* Two or three examples may suffice.

The ANGEL *of* JEHOVAH (or as it might be rendered, *the* ANGEL JEHOVAH) *said unto her* [Hagar], *I will multiply thy seed exceedingly*, &c. *Gen.* xvi. 10. This is a work of creation and providence, and therefore can be attributed to none, but JEHOVAH himself. In consequence, the person, who could promise and perform this work, must be JEHOVAH, or a *person* in JEHOVAH. A subsequent verse puts the matter beyond all doubt; for *she called the* NAME *of the* LORD, that spake unto her, אתהאל THOU GOD.

Again. *And the* ALEHIM *heard the voice of the lad; and the* ANGEL *of the* ALEHIM *called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for the* ALEHIM *hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for* I WILL MAKE *him a great nation. Gen.* xxi. 17, 18. Here the ALEHIM and the ANGEL of the ALEHIM are introduced as *one* person, speaking and promising,† what none but JEHOVAH ALEHIM could really perform.

The ANGEL *who* REDEEMED *me from all evil*, BLESS *the lads*, &c. said the patriarch *Jacob*, upon the sight of *Joseph*'s children. *Gen.* xlviii. 16.

The REDEEMER is here expressly called *the* ANGEL; and invocation is made for his *blessing*. Now, there is but *one* Redeemer, and one object of worship; and this object of worship, and this Redeemer, is named JEHOVAH SABAOTH, or LORD OF HOSTS, in several parts of the Bible. Consequently,

* The antient Rabbins understood the *Messiah* under this denomination. See a very remarkable passage of this kind, quoted by *Witsius* in his *Miscellanea*. Vol. ii. p. 91.

† The promise given to *Hagar* concerning *Ishmael* (*Gen.* xvi. 12.) is literally in force at this day. The *Arabs*, who inhabit, or rather rove upon, the vast tract of country betwixt *Judea* and *Persia*, and who pique themselves not a little upon their descent from *Abraham* through *Ishmael*, are *wild men* indeed. *Their hand is against every man*, whose engagements may induce him to pass over their inhospitable deserts; and, for his own preservation from murder and robbery, *every man's hand* must be *against them*. They never were, and probably never will be, reduced by any nation. Their swiftness of flight eludes all pursuit, and the barrenness of their soil affords no temptation of conquest to the *Turks* and *Persians*, their neighbours and enemies. Dr. *Rauwolff*, who traversed part of their country, represents them in no better light than that of the most lazy, thievish, and savage nation (if such a *banditti* deserve the name) upon the face of the earth.

as *Jacob* was no idolater, the ANGEL, whom he invoked for a blessing, and who *redeemed him from all evil*, was JEHOVAH himself, the true and only GOD.

This blessed ANGEL *went before* the church in the wilderness, and conducted them, by a thousand miracles and with wonderful safety, to the lot of their inheritance in *Canaan*. *Exod.* xxiii. 23. Moses told the Children of Israel, that this ANGEL (promised at *Exod.* xxxiii. 2.) was JEHOVAH their ALEHIM. *Deut.* vii. 22. And JEHOVAH himself, by *Joshua*, declares that he, in virtue of his promise, had driven out their enemies before them. From hence also it follows, that this ANGEL of promise was JEHOVAH.

This glorious ANGEL appeared also to *Manoah*, who knew not that he was מאלך יהוהוא *The* ANGEL JEHOVAH HIMSELF, till *he did wondrously* in the sacrifice, and ascended in the flame from the altar. Then *Manoah* (it is said) knew him, and acknowledged him to be the ALEHIM.*.

* Judg. xiii. 15—22. A short consideration may explain what was meant by the terms *did wondrously*, or *wondrously acted* upon the עלה, or *ascension by fire*. This the ANGEL JEHOVAH, representing *Christ*, enjoined *Manoah* to make to JEHOVAH; and when the flame was ascending, he himself ascended in it. It was a type to signify to *Manoah* and the church, that HE was Christ, who thus appeared; and that this Christ, by the oblation of himself, would pacify the divine wrath, and be that true עלה of his people, in which not only their offerings should be accepted, but that himself also would ascend from them to plead their cause before the throne of glory. This gracious revelation perfectly corresponds with his name WONDERFUL; for surely this act of Christ, in atoning for poor sinners, is the most admirable of all the admirable works of the Lord. It was this which caused *Manoah* and his wife, when they saw the figure of their Redeemer entering the flame, and ascending in it as the true propitiation with God, to fall down upon their faces in humble adoration, and to say concerning this ANGEL JEHOVAH HIMSELF, that they had *seen* GOD. As the עלה usually rendered in our Bible *burnt-offering*, was to denote God's acceptance of the sufferings of Christ as the satisfaction for the sins of his redeemed; so the מנחה, improperly rendered *meat-offering*, (for there was no *meat* in it, as may be seen in Lev. ii.) was appointed to signify the admission of the merits or obedience of Christ for their complete justification. The offering of these two together, which was commonly the case, was a sacramental pledge of the faith of *Manoah*, and of other believers before Christ, the *propitiation* and *righteousness* of their divine Saviour, to whom they looked forward with eager desire, as to the ground of all their hope and consolation. And the spiritual purport of these offerings remains with believers now, and will remain to the end of time. These offer up the spiritual sacrifice of the עלה, when they plead by faith the blood and suffering of Christ for the remission of their sins;

Gideon knew his Reedemer, as the ANGEL JEHOVAH, who blessed him with the blessing of peace; for which in thankfulness he reared an altar, and called upon him under the name of ADONAI JEHOVAH. *Isaiah*, likewise, speaking of JEHOVAH's goodness to *Israel*, says of him, that he *was their Saviour*; that *in all their afflictions, he was afflicted, and the* ANGEL *of his presence saved them.** Now, as there is no Saviour but JEHOVAH, and as CHRIST is confessedly the Saviour; it follows, that this ANGEL, being that Saviour, is necessarily both CHRIST and JEHOVAH.

However, not to enumerate instances of which the Bible is full, let it suffice to mention but one text more, where that divine person, who was to take our nature upon him, is called both *the* ANGEL, *and the* ANGEL *of the* COVENANT—The *Angel*, from his embassy; and *Angel of the covenant*, from his covenanting to bear that embassy. *Behold I* [JEHOVAH] *send my messenger* [John Baptist, Matt. xi. 10.] *and he shall prepare my way before* ME; *and the* LORD *whom ye seek shall suddenly come to* HIS *temple, even the* ANGEL OF THE COVENANT, *whom ye delight in*, SAITH THE LORD OF HOSTS. *Mal.* iii. 1.

If it were of any accouut to mention *buman* authorities after the divine; we might observe, that all the commentators explained this name of the *redeeming* ANGEL, by the name of MESSIAH. Thus *Grotius* remarks, that the ANGEL, spoken of in the last text, was allowed even by the Jewish Rabbins to be JEHOVAH, and copies from *Masius* a striking passage to this purpose out of the comment of *R. Moses* the son of *Nebeman* upon the 5th chapter of *Joshua*. *Iste Angelus*, &c. i. e. "That Angel, to say the truth, is the ANGEL REDEEMER, of whom it is written, *For my* NAME *is in him*. He "was *the Angel* who said to *Jacob*, *I am the* GOD *of Bethel*; "and of whom it is said, GOD *called* Moses *out of the midst of*

and also of the מנחה, when by the same faith they bless the Lord for his justifying righteousness and free admission thereby into the adoption of children. The composition of this *mincha* is also very observable. There was *flour* or *bread*, to denote *that* by which we live, namely CHRIST, the *bread of life*; and *oil*, to shew that we come into this life by *grace*, and present our trust in Christ through *grace*; and *frankincense*, or *thus beneplaciti*, by which is represented the *fragrance* and *sweet odor* of all this in the presence of JEHOVAH.—The law is a sweet book, when we understand the gospel of it, and may excite the same holy breathing in a true Christian, as it did in the Psalmist, when he said, LORD, *what love have I unto thy law! all the day long is my study in it.* It is dry to those only, who find it a *book sealed*.

* Isaiah lxiii. 8, 9.

" *the bush.* He was called an Angel, because he governs the " world: For it is written, JEHOVAH (that is, the LORD GOD) " *brought us out of Egypt.* It is moreover written, *The* AN- " GEL *of his presence saved them.* And without doubt, the " Angel of GOD's presence was he, of whom it is said, *My* PRE- " SENCE *shall go before thee, and I will give thee rest.* In a " word, he is the ANGEL, of whom the prophet spake, *The* " *Lord, whom ye seek, shall suddenly come to his temple, even* " *the* ANGEL OF THE COVENANT, *whom ye delight in.* The *face* " or *presence* of GOD signifies GOD HIMSELF, which is confes- " sedly allowed by all interpreters."*

CHRIST our Redeemer then, by the testimony of God and man, is the ANGEL JEHOVAH, and the ANGEL *of the covenant.* He was *sent*† with the blessed news of pardon and peace to

* GROT. *de Ver. Rel. Christ.* l. v. §. 21. Not. 5. and 6. See also to the same effect, WITS. *Misc.* vol. ii. *de* Michaele.

† It is a very old *Arian* argument, repeated a thousand times, " that, if the Son be *sent* by the Father he is therefore *inferior* to " the Father;" and, if it were answered ten thousand times, very possibly the *Arians* of another generation, ignorant and unmindful of the refutation, would be pressing it into service again.

Christ was sent to *finish a work*, which no creature could so much as attempt to *begin*. He was to *make an end of sin*, and to *bring in everlasting righteousness*. It was not for a creature to wipe away *his own* transgressions; for, were this possible, the mighty fallen angels would gladly wipe away their own; nor to blot out *another's*, because his whole obedience is necessary for *himself*, and, in the attempt to save *their* lives, he must utterly lose *his own*. It is the sole province of JEHOVAH, who says; *I, even I, blot out thy transgressions*, &c. Isaiah xliii. 25. No creature could bring in *everlasting righteousness*: because an infinite and eternal attribute belongs only to an infinite and eternal being, which certainly no creature can be.

Christ could not be a mere *man*, for he was *from above*, and finally ascended up *where* HE WAS BEFORE, and where no mere man ever was, nor yet an *angel*, because an angel is a *creature*, subject to the incapacities just mentioned. But, as a *person* in *Jehovah*, and also *Jehovah* in our nature, he could be said to *empty himself* (εαυτον εκενωσε, Phil. ii. 7.) or to stoop from the eternal glory of his own divinity, in order to bear *the* FORM *of a servant* (for a *mere* servant, or dependent creature, as we have said, he could not be) and in that state to atone for his people's transgressions, and to fulfil all the righteousness which was necessary for their justification. Here the *sending* is by his own consent, and, instead of inferiority, proves his equality with the *Father* and *Spirit*, who, as covenanters, might be said to *subject* themselves to each other, which is in no respect possible, but according to that unity of will which subsists in the divine persons, and which is agreeable to their unity of essence or Godhead.

his people; and was *commissioned* with the full revelation of that eternal compact, which subsisted between the divine persons in JEHOVAH before the world began. In this compact every part of our salvation, whether of *means* or of *ends*, is stipulated; and, by the performance of its stipulations, *the door of heaven is open to all believers.* To a guilty, sin-burdened, conscience, CHRIST is the best *Angel* or *Messenger*, that ever came or could come into the world. No news, like news from heaven, to a heart that truly trembles at the horrors of hell. No peace can be conpared to that, which JESUS hath purchased and which he brings down for the support of his people. He is the Ambassdor of perpetual peace; and hath made full reconciliation between GOD and men. He stipulated the conditions as God, and performed the stipulations as the GOD-man. Nothing now remains for his redeemed, but a free, honourable, unconditional peace. How should these tidings then of eternal redemption induce the mourning hearts in *Zion* to beat for joy! How should this welcome message lift their drooping heads, and cause their bosoms to pant for that unutterable glory, which their blessed ANGEL hath set before them!—If our treacherous hearts were half so inclined to hear and entertain news from GOD, as they are to be amused with the idle tales of vanity and sin; not only CHRIST himself, the *Messenger* of salvation, would be more precious to our souls; but his names, his gospel, his promises, and all that belongs to him, would be the subject of our meditation by night and by day. But so *deceitful* are our hearts, and so *desperately wicked*, that we should soon grow cold and indifferent to *the things that make for our peace*; did not this gracious ANGEL compassionate our infirmity, and powerfully support us by his SPIRIT to hold on and to hold out to the end. What a fund of comfort do the following words hold out to the weary, drooping soul! *Hast thou not known? hast thou not heard, that the everlasting* GOD, *the* LORD, *the Creator of the ends of the earth, fainteth not, neither is weary?—He giveth power to the faint; and to them that* [in themselves] *have no might, he increaseth strength. Even the youths* [those that are strong in their own confidence] *shall faint and be weary, and the young men* [the most naturally strong that can be chosen] *shall utterly fall. But they, that wait upon the* LORD, *shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.* Isa. xl. 28. *Great is the peace of the children* of GOD in this world, though greatly interrupted at times by corruption within and without: But O what comfort, what unspeakable joy, shall these possess, when their tabernacles of clay shall be dissolved, and when that blessed ANGEL, who pointed out their path,

and conducted them (like his *Israel* of old) through this melancholy desert of sin, shall establish them in his heavenly *Canaan* for ever! Though many of them, in this world, may have but small manifestations of GOD's presence with their souls; yet the Angel of GOD's presence shall lead them to that fulness of joy and pleasures, which are at his right hand for evermore. What men call *death*, which lies in the way, is at most but a happy period of corruption and pain to the redeemed, *whose life is hid with* CHRIST *in* GOD; and who *when* CHRIST, *their life*, *shall appear*, *shall also appear with him in glory*. The apostle, therefore *had a desire to depart*, *and be with Christ*, and *was willing*, or much more delighted, *to be present with the Lord*. And so wilt thou, O believer, according to thy measure of faith. Thou wilt desire it, in the Lord's way, and in the Lord's time. A Christian (said one of the fathers) "is at "once *dutiful* and *wise*: As a *servant*, he refuses not *the obe-* "*dience of life*; and as a *wise man*, he embraces the *gain of* "*death*." I desire *to be dissolved* (said the apostle;) but it was only in submission to God. Whatever we desire, upon that ground, will never hurt us; and after a little more faith and patience, after a few more struggles with inward and outward evil, we shall possess more than we could desire, and more than mortal ever asked or thought. We may cry out in faith, then; *Come*, LORD JESUS! And we shall soon hear his answer of love, *Surely I come quickly*. Even so, amen!

JESUS, commissioned from above,
 Descends to men below,
And shews from whence the springs of grace
 In endless currents flow.

He, whom the boundless heav'n adores,
 Whom angels long to see,
Quitted with joy those blissful shores,
 Ambassador to me:

To me, a worm, a sinful clod,
 A rebel all forlorn,
A foe, a traitor, to my GOD,
 And of a traitor born:

To me, who never sought his grace,
 Who mock'd his holy word,
Who never knew, or lov'd, his face,
 But all his will abhorr'd:

To me, who could not even praise,
When his kind heart I knew;
But sought a thousand devious ways,
Rather than find the true.

Yet this REDEEMING ANGEL came
So vile a worm to bless:
He took, with gladness, all my blame,
And gave his righteousness.

O that my languid heart might glow
With ardor all-divine,
And, for more love than seraphs know,
In praise like seraphs shine.

ELECT.

THE Redeemer bears this title for two respects. First, because he was chosen and appointed by the *Father*, before all worlds, in the covenant of grace, for the work of man's salvation: And secondly, because all the people, or church, of GOD are elected to the participation of life eternal in him, who is *the head over all* things* unto them. He being the head, and they the members; there is a wisdom in the design, a love in the election, a completeness in the formation, through every part of that glorious fabric, in which GOD will dwell, as in his peculiar temple, to all eternity.†

Thus the prophet points him out, when speaking, by the Spirit of GOD, to those who waited for salvation in *Zion*. *Behold* (says the LORD) *my* SERVANT *whom I uphold, mine* ELECT *in whom my soul delighteth: I have put my* SPIRIT *upon him; he shall bring forth judgment to the Gentiles.*‡ An infallible expositor applied this text to *Jesus*, when he saw the mighty works which he performed, and became a witness of the grace and truth, which ran through all his actions, and of the dignity and love, which dictated, as well as guarded, his incomparable words.§ Greater witness than *that* of an apostle did he also receive, when he began to publish his salvation; for the al-

* Eph. i. 22.
† Eph. ii. 22.
‡ Isaiah. xlii. 1.
§ Matt. xii. 18.

mighty FATHER audibly pronounced him to be his *beloved* SON, *in whom he was well pleased;* while the SPIRIT of holiness and of power descended, as a dove descends, from heaven, and visibly rested his ineffable glory upon him.* Here, the *three persons* of the sacred, undivided *essence*, testified, concerning *Jesus*, that he was the appointed MESSIAH; here, the SPIRIT of truth evidently *anointed* his man-hood by the profluence of his grace; while the well-beloved Son accepted the sensible attestation of the FATHER, that he it was, whom patriarchs, prophets, and saints should *behold* as their *Head*, and their Redeemer.

CHRIST was not the ELECT of the FATHER, for his own sake, but for the sake of his people. As a person in JEHOVAH, partaking of omnipotence and supremacy, he could not be chosen or appointed for any purpose, to which he did not give his own consent and approbation: But, as all the ideas or intentions of the blessed Trinity are as much at unity as the divine essence itself, which cannot admit of the least difference or inequality; so what the first person willed or purposed, was the will and purpose of the other two persons, in the utmost harmony and conjunction. Thus the stipulations of the covenant of grace, by the respective persons, are but so many inseparable intentions of one divine mind. One will actuates the whole Deity; or, rather, the whole Trinity will one and the same purpose, think one and the same idea, effect one and the same design, because they exist in one and the same nature. There can be no contrariety of mind; because the mind of the three persons is but *one* mind: And though each person may undertake, by himself, a separate operation; yet that operation does not cease to be the operation of the whole Deity, because the other two persons unite in consent, and bear an equal will in whatever is done by either of them. When the world was created by the SON, it is said, that the FATHER created all things *by him*, because the creation was a joint effect of that will, which, though it exist in the three persons, is uniform and consentaneous. The whole Trinity purposed that it should be so. And when the SPIRIT of GOD *moved* or flowed, or brooded, *upon the face of the waters;* what are we to understand, but the concurrence of the *third person* to the purpose and operation of the *first* and *second?* Thus, in the redemption, and in the creation, of man, we find the whole Trnity expressing *a one* approbation of their respective energies or performances, resulting from their primæval covenant; pronouncing, in the one case, that all was good, and implying, in the other, that all was gracious.

* Matt. iii. 16, 17.

The SON or *second person* willed and delighted in the choice of the FATHER, who delegated him to be the author of eternal salvation *to those that believe;* and he was therefore the ELECT ONE, *in whom his soul delighted.* These were *given* him of his FATHER, as members of his mystical body, for whom he should unite himself to the human nature, and for whose sake alone he would be *contented* to endure, what they must otherwise have endured, and to do, what they could never have done, *viz.* satisfy the justice, and perform the law, of their Creator.* Thus he became their fœderal head and representative; so that whatever he did, and whatever he suffered, became as much their own in him, as if they had done and suffered all by themselves. *He* sustained their nature, their work, their punishment, and their persons. *They* received his nature, his merit, his purification, and became united to his person. "*In him* they are *gathered together in one*, or more properly, *summed up;* and are really, through union with him, *crucified with him*, and *entered into heaven with him, their forerunner*, who there appears adorned with their names, and so many precious stones, upon his breast, as well as borne upon his shoulder, in all his undertakings for them. Hence we are said to be *saved* IN *the Lord*, and *preserved* IN *Jesus Christ*, as well as saved *by* him. In quality of Mediator, he stands as the *collective body* of all the elect; and, therefore, in saving *them*, he is said to save *himself.* And hence it is, that, in whatever he did and suffered as Mediator, the scope of his heart eyed his people, as doing their work therein. And the *Lord Jesus* is thus the representative as GOD'S ELECT (for he is the FATHER'S *elected one*,) in whom the redeemed were elected before the world began."†

* True and excellent are the words of the judicious *Hooker* upon this subject; "The sons of God we neither are all nor any one of us otherwise, than only by grace and favour. The sons of God have God's own natural Son as a *second Adam* from heaven, whose race and progeny they are by spiritual and heavenly birth. God therefore loving eternally his Son, he must needs eternally in him have loved and preferred, before all others, them who are spiritually since descended and sprung out of him. These were in God, as in their Saviour, and not as in their Creator only. It was the purpose of his *saving goodness*, his *saving wisdom*, and his *saving power*, which inclined itself towards them. They, who thus were in God eternally by their intended admission to life, have by vocation or adoption God actually now in them; as the artificer is in the work, which his hand doth presently frame. Life, as all other gifts and benefits, groweth originally from the FATHER, and cometh not to us but by the SON, nor by the Son to any of us in particular but through the SPIRIT." See much more to the same effect in his *Eccles. Polity*. B. v. § 56.

† *See* DORNEY on *Salvation*, p. 75. 2d edit.

From this title of *Christ*, we may learn two things: 1. That an *Elect* Saviour, who could save by his own power, wisdom, and merit, a multitude of poor sinners *which no man can number*,* must be a DIVINE Saviour. GOD would not have *chosen* a mere *creature* to perform, what *no* mere creature can possiblyperform. 2. That the number of those elected in him is predetermined, without any possibility, either of failure, or of increase. Upon which accounts, grace is said to be *free*, that is, independent of man, who is in his fallen nature a slave to sin and Satan, and can never become, but through GOD's will and power, the servant of holiness and of *Christ*.†

Unspeakable comfort is to be derived from the *first* of these considerations. *Jesus*, who saves, is *Jehovah*, who lives, and will live for ever. Eternal efficacy supports his salvation, and eternal duration carries it on, with perfection and glory. What *Christ* was chosen to do, he did unalterably, inimitably, and completely. The wisdom of GOD is magnified in his election; because the work of GOD is wholly accomplished by his power, and because the attributes of GOD are infinitely displayed by his righteousness and sufferings.

The *second* reflection also affords an inexhaustible fund of hope and joy. For, since the believer finds *within himself* the token of his election to life, and the pledge of his Saviour's love; he may be assured, that the decree, which is gone forth, is more unalterable than that of the *Medes* and *Persians;* and that it *shall not return void* to him that sent it, but *shall accomplish* all his pleasure. If he be of the number of GOD's elect; let him be persuaded, that this blessed number shall never be broken. If he be really a member of *Christ;* let him trust, that *Christ* will never leave a member forgotten upon earth, nor suffer such an unalienable part of himself to perish in hell. If he be indeed one of the sons of GOD, and a joint-heir with *Christ;* let him be confident, that all the powers of darkness, or even the hated corruptions of his own evil heart below, shall never be able to wrest away the least particle of his estate, or separate him from his Father's house and home in heaven.

* Rev. vii. 9.

† Nor is grace *free* only as to its bestowment, but *full* and *perfect* in all its execution and effect. Hence the prophecies and promises are so direct and absolute, as not to be frustrated by what men call sinister events. *The remnant shall return, &c. for though thy people Israel be as the sand of the sea; the remnant* (only) *among them shall be converted; even the consummation decreed* [by God] *flowing with righteousness; for a consummation and a determined consummation will* ADONAI JEHOVAH SABAOTH *make in the midst of all the earth.*—Thus the words may be rendered in Isa. x. 21, 23.

But let him remember (and while he remembers, let him be humbled and thankful,) that his advancement to favor was the simple result of GOD's own spontaneous mercy, without the least prevision or regard to any thing, which he could do to obtain it. Indeed, it was impossible that he, who was dead, should do *any* thing, without life or power from above: And, if power, from above, be given to perform the least action; it is a *free* donation, which could never be deserved at first by a sinner *without strength*, nor certainly afterwards by the exercise of itself. Faith, love, joy, and power over sin, are *fruits* of election, because they proceed from GOD; and are no more the *cause* of election, than election or any other effect can be the cause of itself. If a man could possess these qualities without recurring to GOD for them, he might have some plea for believing, that he was chosen of GOD, on account of them. But it is the absurdest of all absurdities to imagine, that GOD elects from a prevision of faith and good works, when these very qualities can have no more existence in a man's heart, than in the mind of a devil, till GOD himself has actually placed them there. And if such a crude position could be admitted; then man really and entirely elects himself: The choice is wholly in him; and the Almighty only stands by (as it were) and looks on, waiting and depending upon his creature, when or whether he shall confirm this self-election or not. If man can go thus far; there can be no reason assigned why he may not go quite through, and be as independent on the merit and grace of a Saviour, as though no Saviour had ever come into the world. Indeed, he might as soon save himself entirely, and fly to the courts of heaven upon the wings of his own righteousness and strength; as choose the good and avoid the evil by his own will, and thereby become the procuring cause of his own election to life eternal. There is a free will indeed, but it is the free will of grace in a believer, who is made free from the bondage of corruption. But the boasted free will of nature, and the pretended free agency of human strength, are no better than slaves, and slaves to the worst of tyrants, *Satan*, with his confederates, the flesh and the world. True it is; a man, dead to God, is insensible of the vast weight of sin lying upon him: But, when he is made alive by grace; then, and not before, he truly feels how enormous the load is; and then instead of boasting of his own free will and free agency, which cannot remove an atom of the burden, his tears and his prayers are directed to none but an almighty Saviour for deliverance.

It seems also extraordinary, that persons should treat of Christ's work as a *finished* work, and of his salvation as a *perfect* salvation; while they neglect to consider, that the objects

of this salvation must necessarily, for that very reason, be *perfect* as to their *number*, and *determined* as to their *enjoyment* of it. They sometimes talk well of *nothing* to be added to render the work *complete;* and yet speak but poorly of *nobody* to be added to make the number certain. Christ indeed (as hath been observed already) is to be held forth, and his gospel openly preached, to every creature; yet, not so, as to leave any creature in the persuasion, that by his own power and will he can turn to GOD, or that almighty grace waits upon him for his acceptance of it. This would be a dangerous error; because it tends to reduce, if not to nullify, the agency of the Holy Spirit, without whom, not only sinners in general, but the greatest and the oldest believers upon earth, can do nothing. And there is also this, which approaches at least too nearly to blasphemy, in the opinion: It represents man, so far as the principle goes, independent of GOD; and describes the supremacy and sovereignty of grace as bending or subservient to the corrupt and uncertain affections of helpless creatures. Either way; such an opinion, or conduct formed upon it, will find eventually no approbation from GOD or blessing to man.

GOD indeed hath now, as from the beginning, a סגלה, A PECULIAR TREASURE among men, *unto himself above all people, though all the earth be his;* and those, who are of this happy peculiarity, are made by him, not a wandering, unclassed, misordered, dispersion of mankind, but a *kingdom;* yet not a kingdom of subjects remote from their sovereign, but a *kingdom of priests*, who wait upon their GOD, and who walk continually in his presence; nor yet a rude, profane, and ungodly herd, but *an holy nation*, governed by the same head, and entitled to the same everlasting blessings.*

Thanks be to GOD, the elect in *Christ* are not left to the exercise of a will, naturally perverted, to *begin* life; nor to the force of a power, altogether debilitated and depraved, to *preserve it. The life* they *live in the flesh, is by the faith of the Son of* GOD; and *that* faith is the express *operation* of strength divine. Nor do they only live, but they are also kept through the same *faith by the power of* GOD *unto salvation.* It consequently follows, that *none of them shall perish*, but all, without a risque or contingency, shall be finally and eternally saved. *God hath chosen them* FROM *the beginning*, and that not for a

* Exod. xix. 5, 6. Never was truth more forcibly declared by fact, than that which is contained in this text. The Jews were chosen out of all people, not for their merit, or number, or any other consideration in them, but merely of GOD's good pleasure, and for the purpose of shewing, that thus he also acts by his true and spiritual people, who are chosen out of every nation and kingdom, and tongue, for his glory.

day, or a year, or a time, but *to a salvation* which can afford EVERLASTING *consolation and good hope through grace.* "GOD simply and unchangeably wills," and all the divine attributes are concerned in the accomplishment of what he wills: "His *wisdom*, which cannot err; his *knowledge*, which cannot be deceived; his *truth*, which cannot fail; his *love*, which nothing can alienate; his *justice*, which cannot condemn any, for whom *Christ* died; his *power*, which none can resist; and his *unchangeableness*, which can never vary; from all which it appears, that we do not speak at all improperly, when we say, that the salvation of his people is necessary and certain."

"But what becomes of all other people?"—*They* may well ask that question, who are *among* that other people; for *such* are deeply interested in the inquiry. The believer however has nothing to do with it. Whoever may be among them, he is not: And he will bring, for evidences, his life and converſation. Now, since the *other people* cannot venture upon this ſort of proof; there is a ſhort anſwer to the demand in the holy Scriptures. *The* WICKED [carnal, proud, self-righteous, who indeed are but unrighteous, profeſſors; as well as other hardened ſinners] *ſhall be turned into hell, and* ALL *the people that* FORGET GOD. This too is a ſhort, but full, anſwer to that perverſe and nefarious poſition, "The elect ſhall be ſaved, do what they will; the reprobate ſhall be damned, do what they can." When elect ſaints (not *pretended* ones) can have a will to live and wallow in ſin; and reprobate ſinners ſhall do what they can, and ſtrive to do more, for ſalvation: Certainly GOD will change ſides, and ſend the *firſt* to that deſtruction, which (it ſeems, according to this plan) he had deſigned, though by a great miſtake, for the *ſecond.*——Can a Chriſtian do leſs than reject a ſyſtem, which, while it allows a ſtrange compoſition of folly and ſophiſtry, takes in likewiſe a large portion of ſuch horrible blaſphemy and boldneſs, as ought never to be named amongſt men?

The words of the excellent *Herman Witſius* afford a more noble and more grateful inquiry. Like a truly awakened Chriſtian, he humbly and pathetically aſks of his GOD; "Haſt thou, *O Lord*, predeſtinated me to holineſs, ſo lovely in itſelf, ſo neceſſary for me, as that without it there is no ſalvation; and ſhall I not walk therein? Shall I preſume ſo to ſophiſticate with thee, O thou bright teacher of truth, that, ſeparating the end from the means, I ſhall ſecurely promiſe to myſelf *the end*, as being predeſtinated thereto, in a neglect of *the means*, to which I am *no leſs* predeſtinated? Is thy purpoſe, concerning my ſalvation, fixed and immoveable; and ſhall I every hour be changed, *now* for thee, *now again* giving up my ſervice to *Satan?* Shall I not rather adhere to thee with ſo firm a purpoſe,

as rather to suffer a thousand deaths than perfidiously depart from thee? Shall I not be *stedfast unmoveable, always abounding in the work of the* LORD, *knowing that my labour is not in vain in the* LORD? Wilt thou make me assured of thy love, which passeth all understanding; and shall not I again love thee with all my heart, with all my mind, with all my strength? Wilt thou assure me of my salvation; and shall not I, having this hope, purify myself even as thou art pure?—Who (adds he) understanding these things, will deny, that the doctrine of election supplies to the pious soul plenty of matter for such and the like meditations? And who will deny, that, in the practice of such meditations, lies the very kernel of all holiness and godliness?"

WISDOM.

THIS word *Wisdom* is applied with different senses in the holy Scriptures, but generally means, when it respects created beings, that intelligence and faculty of the mind, by which such beings distinguish truth from error, or adopt the good and reject the evil before them. It is a word taken from the *taste* of the body, and applied, figuratively, to the discernment of the soul. But it has also a peculiar application to the everblessed GOD himself, and refers to his infinite comprehension and knowledge. 'Tis an atribute, the faint glimmering of which we can perceive in the material world, and indeed some little traces of it, though miserably obscured, within ourselves. We usually consider, and in condescension to our capacities it is so considered in the Bible, that wisdom is a *quality* in the Most High, by which he orders and disposes all things. Yet GOD is rather to be thought of as *wisdom* itself in the abstract; for whatever may be applied to him as an attribute or perfection, *that* he is. He not only *possesses* wisdom, but *is* wisdom itself, essentially and infinitely. He not only *has* power; but *is* the power, by whom all the universe of beings and things is created and preserved. The ordination also of any purpose with him, is inseparable from its exact accomplishment. Thus, at the creation of this world, when GOD said, *Let there*

be light; without any interruption or intermission, *there was light*. Speaking and doing, with JEHOVAH, are one and the same, His will is his command; and his command is both energy and effect.

In this abstract sense of the word *wisdom*,* it is not and cannot be applicable to a creature. The first angel in heaven has wisdom; but the wisdom is none of his own: he derives it immediately from that source, from whence sprang his existence, and by which that existence is maintained. He is not a being independent, but receives all his wisdom, happiness, and whatever he has and is, from his divine Creator. And if the LORD JESUS CHRIST was only an exalted creature, and let the measure of his exaltation be what it may; it must be a bounded exaltation at the most, and consequently it would be the blasphemy of falshood to ascribe infinite and abstracted wisdom to him. It would indeed be that robbery of GOD, which would merit the vengeance of his insulted glory. With respect, therefore, to *wisdom* essential; GOD is and must be the ONLY WISE. And yet we find, that the HOLY GHOST applies this attribute, in its essential form, to the LORD REDEEMER in various Scriptures, and thereby presents to our minds, in the revelation of him under this as well as other titles, an irrefragable argument of his proper divinity. If CHRIST be *the wisdom of* GOD, he is GOD himself; unless we can separate GOD from his wisdom, and set his perfections and attributes at a distance from his being.

The LORD *possesed me* (says this glorious WISDOM) *in the beginning of his way, before his works of old: I was set up from everlasting, from the beginning, or ever the earth was.*† Accordingly, the prophet *Micah* speaks of his almighty Saviour, as the ruler *in Israel, whose goings forth have been from of old, from everlasting*, or (as it is in the emphatic original) *from the days of eternity.*‡ So likewise *the angels round about the throne, and the living ones, and the elders*, whose *number was ten thousand times ten thousand, and thousands of thousands*, are represented as *saying with a loud voice*, that all heaven might hear, *Worthy is the* LAMB *that was slain, to receive power, and riches, and* WISDOM, *and strength, and honor, and glory, and blessing.*§ Nor can these blessed spirits be accused of blasphemy, or be defiled with idolatry; and therefore certainly they would not offer all this, as an incense of praise before the throne, if the LAMB who sits upon it, in character of the

* In Prov. i. 20. the Hebrew word for *wisdom* is in the plural number, though applied to *Christ* and joined with verbs singular, and seems to imply the intercommunion of the divine persons in proclaiming salvation by *Jesus Christ*.

† Prov. viii. 22, 23. ‡ Micah v. 2. §. Rev. v. 10, 11.

Redeemer, was not also their Maker and their GOD. They certainly would not *worship him, that liveth for ever* ;§ were they not impressed with the eternal dignity of his nature, and with their own dependence upon him.

If *Jesus Christ* were not the WISDOM of GOD; how could he have foreknown his people, or how attend to all their various and innumerable concerns? Any thing short of an inherent foreknowledge both of them and the absolute determinations of redemption, would not only degrade that redemption to a mere matter of chance, but the Redeemer himself to an unwise impostor. He must appear to be a double cheat; since he would not only rob GOD of his essential glory, but delude myriads of souls into an idle confidence to their own destruction. But *Prævidence*, and therefore *Providence*, are his: He foresees, and in foreseeing appoints, all the means by which they are to live in nature and in grace, and bestows on them every assurance of that love, by which they shall finally come to heaven.

If *Christ* were not the WISDOM of GOD, essentially and properly, he could not impart wisdom to his redeemed creatures, so as to make them *wise unto salvation*. He *himself* would stand in need of teaching, in that case; because there would be a wisdom still above him, and an infinitude of knowledge which he could never explore. Dependent in his own being, he could not supply his followers with unremitted instructions, nor give them heavenly counsels in the various exigencies which might befall them.

If *Christ* were not the WISDOM of GOD; his very attempt to redeem man, by means so contrary to every idea of worldly prudence, must have defeated his own design, and would only have been crowning the summit of folly. But to counteract all the designs of earth and hell, and to turn their united force and malice into his own glory and his people's salvation; is surely giving that proof of the divinity of his wisdom, which the sophistry of earth and hell will never be able to refute.

But, however it may appear to others, the redeemed of the LORD have an internal evidence from the Spirit, and an external testimony from the word, of their GOD, that *Christ* is their WISDOM, as well as their *righteousness, sanctification, and redemption*. They have been *taught by him* to know themselves, their own sinful and undone state by nature, and their entire dependence upon him for life, for grace and salvation. And such persons see clearly, that no power but GOD's, and that no wisdom but GOD's, could possibly have delivered their souls from destruction, and their minds from the captivity and igno-

§ Rev. v. 14.

rance of sin. To exhort such people to trust in a created arm, or in a created wisdom, for infinite and eternal redemption; would be just as ridiculous, as to bid them warm the whole world with a spark of fire, or enlighten the universe of nature with a candle.

The Redeemer hath manifested himself to be the Wisdom of God, not only in the formation of the visible world (for all things were created by him and for him,) but likewise in the whole œconomy of his providence and grace, since the world began. Whatever we see around us as men, points out his wise arrangement and superintendence; and whatever comfort we possess as Christians, directs us to the wisely gracious spring from which our comfort must continue to flow. *He sheweth his people the secrets of wisdom, that they are two-fold in existence*;* or, that they have an *outward* form sometimes perceptible by the natural understanding, and an *inward* doctrine intelligible only to the enlightened mind. The knowledge of this *truth, as it is in Jesus*, is the gracious channel of all our consolation by him, and leads us on to closer communion with him. Dr. *Sibbes* truly observed, that "all comforts should draw us nearer to Christ; else it is lying "comfort, either in itself, or in our application of it." No wisdom without Christ; and no comfort of grace without the wisdom of grace. To know Christ, is the best knowledge; because it endures for ever: To win *Christ*, is the best gain; because this also is everlasting. Thus the apostle desired earnestly *to know Christ and the power of his resurrection*; because, without that knowledge, all other science was not worth his knowing. Nothing indeed but this can make the heart holy or happy. Hence, we may commiserate a vast number of wise and learned people (as the world esteems them,) whose wisdom and learning do not deliver them from the follies, the snares, and the wretchedness, which worldlings in common are exposed to; their knowledge, on the contrary, seems rather to spur on their miseries than to prevent them. These, at best, are only "ignorant with a grace, and fools with discretion." They seek to know every thing, but the way to be happy; and cannot endure to be ignorant of any topic, except the most important of all, which is the end and purpose of their own being. † In the knowledge of *Christ* is included all wisdom; because *Christ* is Wisdom in himself, and the fountain of wisdom to others.

* Job xi. 6.

† The false or heathen philosophy, which derives all knowledge from *sensation*, naturally enough ends there. The Christian philosophy (if the sublime theory of divine revelation can bear so poor a name) makes *faith* the first principle of that spiritual understand-

"This having learn'd, thou hast attain'd the sum
Of WISDOM; hope no higher, though all the stars
Thou knew'st by name, and all th' ethereal powers,
All secrets of the deep, all nature's works,
Or works of GOD in heav'n, air, earth, or sea,
And all the riches of this world enjoy'dst,
And all the rule, one empire."

ing, which transcends the low sensations of our corrupt and carnal nature, as GOD, himself does, who is faith's sole author and object. They who follow the *former* of these, rejecting every thing which doth not rest upon *animal perception*, or which doth not proceed from a supposed *nervous vibration*, necessarily found their hypothesis on MATTER; and their whole scheme, therefore, when developed, is neither more nor less than real MATERIALISM. Hence, they justly enough call themselves the people of *sense*; i. e. people whose very reason is mere sensation, and who trust only the evidences occurring to that sensation for every thing, discarding whatever is not referrable or subject to it. This sensual mode may and indeed doth serve the purposes of our corporal life, in which we exist as *animals of the earth*; but it can ascend to no higher employment. The *latter*, or the Christian philosophy, which through faith begins and ends with GOD, necessarily traces all *sensible* principles and operations, as well as the *spiritual*, to ONE high and SPIRITUAL CAUSE. It neither represents man's body, acting by its own vibratory motions like a clock, nor man's soul, depending upon a case (or, as it is called in Dan. vii. 15. a *sheath*) of matter for all it thinks: But it looks to GOD, as the great Author of life and thought, as the great exerter of spiritual life and true understanding, as the great teacher, either *by* or *without* matter, of truths infinitely beyond the nature of matter, as the great preserver of the soul, when the material part of our nature is reduced to its mean first principle, and as the great consummater of an happiness, which is as much above vibratory and animal sensation, as HE, who is ETERNAL FELICITY in himself, is above so gross and grovelling a perception. In a word, this philosophy teaches its disciples (in the apostolic sense) *to touch not, taste not, handle not*; because all these sensations and their objects are to *perish with using*, and because the *mind* only, and those *congenial existences* with which it can properly commune, are incorrupt und interminable. The SPIRIT of *faith* generates in the true believer this *life* of *faith*, which is not only *above* sensation in its principle and in its sublimest effects, but, in many cases (of which sufficient proofs occur in holy writ,) *without* or *contrary* to it. Carnal reason may and does subserve the condition of man, as a carnal *animal* living in this present world; but there it ends: It is the business of faith alone, as a grace of the Holy Spirit, to lead up the *soul* to the intellectual world, and to commune with those objects, which *eye hath not seen, nor ear heard, neither have entered into the heart of man.*

Happy believer, who hast *Christ* for thy Wisdom, and redemption! Thou art known of him; and one day thou shalt know him, even as thou art known. The vision of faith, and of the strongest faith, here, is at best but *through a glass darkly*; but not so, in thy rest above: There *thou shalt see him as he is*, and (O astonishing thought!) there *thou shalt be for ever like unto him.* All the present darkness of thy understanding shall be done away; every cloud of sin dispelled; every veil of ignorance removed. In their stead, the everlasting brightness of *Christ*, thine everlasting Wisdom, shall pierce and break in upon, shall irradiate and illumine, shall delight and inform, thy capacious soul. O what a blessing to see the Sun of righteousness without a cloud; to enjoy him, whom our hearts have been drawn to love and to long for; and to hear the effusions of his eternal wisdom through an eternity of joy! What knowledge can compensate the loss of knowing this? What doubtful perishing science of doubting perishing man is to be put into the balance with a science, which points the way to heaven, and which blesses us there? Is it of any great use what we know for a few hours, days, or years; if we remain fools for eternity?—In the grave, *all the thoughts* of worldly wisdom, or of temporal science, *perish* and can rise no more: On the contrary, the knowledge, which is imparted by the love of GOD, breaks forth beyond the gloom of death into native brightness, enlightens the mind, and chears the spirit, with delight ineffable and eternal. May this, dear Christian, be highest in thy esteem upon earth; as it will undoubtedly be thy privilege and thy portion, thy happiness and thy glory, in heaven!

1. JEHOVAH's ways, in wise design,
Are fram'd upon his throne above;
And ev'ry dark or bending line
Meets in the centre of his love.

2. With feeble light and half-obscure,
Poor mortals his arrangements view;
Unknowing, that the least are sure,
And the mysterious, just and true.

3. His flock, his own peculiar care,
Though simply now they seem to roam,
Are led or driven only where
To bring them, best and safest, home.

4. True; they nor know nor trace the way,
But, trusting to his piercing eye,
None of their feet to ruin stray,
None of them fail, or droop, or die.

5. My favor'd soul shall meekly learn
To lay her reason at his throne,
And, weak his secrets to discern,
Shall trust him for her guide alone.

PROPHET.

BY the word *Prophet* is to be understood, not only a person enabled to *foretell* events, but also a *teacher* or *expounder* of the law under the *Old* Testament, and a *preacher* or *promulgater* of the gospel under the *New*. In *both*, the *testimony of Jesus is the Spirit of prophecy;* for that Spirit gave forth the testimony at first, and will continue to seal it to the end. In him, as their central point, the Testaments unite; and on him, as the chief Corner-stone, have the foundation and building of apostles and prophets rested hitherto, and must rest, to eternity.

It appears, that when divine *revelation*, or the gift of *prophecy*,* in its strict sense of *prediction*, ceased; which was soon

* Prophecy under the law is well defined to consist in five particulars; *doctrine* or instruction; *thanksgiving*, *admonition*, *prediction*, and *exposition*. All these are the *fruit of the lips*, which the original word metaphorically implies. 1. *Doctrine* was the *first* species of prophecy. Hence the *Jews* had their *schools of the prophets*, and the *sons of the prophets;* that is, persons instructed in those schools in the *doctrines* of the *Jewish* religion. In this sense, most probably, *Eldad* and *Medad* prophesied, or expounded the institutions given from GOD, and the relation they bore to the *Messiah;* in which sense *Moses* might well wish, that *all the Lord's people were prophets*, Numb. xi. 27, 29. Of this kind, the *company of prophets*, whom *Saul* prophesied with, are supposed to have been, who were skilful in the knowledge of the law. 2. *Thanksgiving* was *another* kind of prophecy; so it is said of the sons of *Asaph*, &c. (1 Chron. xxv. 1, 2, 3.) that they *prophesied, according to the king's order*, with harps, *to give thanks, and to praise* Jehovah. 3. *Admonition*, or *denunciation* of GOD's *judgments*, was a third sort of prophecy, which

after the time of *Israel*'s return from the *Babylonish* captivity; the *exposition* only of what had been revealed supplied the place, for the edification of the church. *Nicodemus* seems to have been one of those *masters* or *teachers* in *Israel*, who professed to deliver this exposition, and who had, before his time, been distinguished into three classes, of *wisemen*, *scribes*, and *disputers*; to whom the apostle is thought to allude, when he asks, *Where is the wise? where is the scribe? where is the disputer of this world?* * The title of *Wisemen* was arrogated by the conceited *Pharisees*, who were likewise termed *masters of the traditions*; for, by them, seems to have been broached the distinction of the law into *written* and *oral*, or expressed and traditional. *Scribes* were, generally, expounders of the *written* law, to which alone they adhered; and it is remarked, that, while both Scribes and Pharisees combined in seeking matter of accusation against *Jesus Christ*, each sought it in the way agreeable to their respective professions; for, as the *Scribes* were employed in endeavouring to catch him with the *written* word, so the *Pharisees* as zealously accused him of breaking the *traditions* of the fathers, in eating with publicans and sinners, and in neglecting some of their formal punctillios. The *disputers* were full of their allegories and cabalistic interpretations, which, being interlarded with fancies and fables, could not but occasion debates and objections, both among themselves and the rest of the *Jews*.

But *Jesus Christ* had nothing to do with these. They were *of the earth, earthy*; and their professions, views, and altercations, were likewise for the most part (because the true knowledge of God and of the end of the law was then declined,) *earthly, sensual, devilish*. By these, and other means, they

Ezekiel was commanded to use towards *Israel*, Ezek. xxi. 2. and other places. 4 *Prediction* was, in the strictest sense, understood by *prophecy*; and *this* had its degrees of excellence. Sometimes it related to the person, offices, and sufferings of the *Messiah*, which was the most excellent, and wherein *Isaiah* was distinguished above others; and sometimes it related to more temporary concerns, and the commonwealth and affairs of the *Jews*. 5. *Exposition* was termed prophecy, because, by spiritual illumination, it rendered the meaning of the prophets plain and obvious. Thus *Aaron* was *Moses*'s prophet or expositor; so *Saul* is understood to have prophesied (1 Sam. x. 13.) and thus the apostle is supposed to mean (1 Cor. xiv. 1.) where προφητευειν, *to prophesy*, can intend nothing more than the spiritual faculty of expounding the Scriptures. This last species of prophecy remains in the church of God, and will remain, till the final consummation of all things. See more on this head in Godwin's *Moses and Aaron*.

* 1 Cor i. 20.

were ripening apace for the judgments, which afterwards came upon them; but the sum or finishing stroke of their iniquity was the crucifixion of the *Prince of life*, of whom they were *the murderers and betrayers*.

Christ was revealed to be a *Prophet*, in the highest and most emphatical sense. He came into the world to publish and declare the *will* of *Jehovah* to his redeemed, and to shew them the way and the means of his salvation. He taught this will by his words, and confirmed the truth of his words by a thousand wonderful and miraculous deeds. Both his deeds and his words were declarative of infinite mercy, and demonstrated his person to be completely full of divinity, of grace, and of truth. 'Twas he that spake, by his Spirit, in the prophets of old; and, whatever good tidings of comfort and salvation they bore to the church, they received and derived the whole from him. They *knew nothing by themselves*. All *their* graces were *his* gifts; and he inspired them with holy boldness, with admonition, with predictions of peace; as either they, in their own persons, or the antient church, had need. They spake in the NAME JEHOVAH; and that blessed NAME graciously accompanied, whatever he led them to speak. Nor they alone; but the *apostles*, *evangelists*, *prophets*, *pastors*, and *teachers*,*

* Eph. iv. 11. The apostle here sets down the five orders of ministers, which Christ hath given to his church. 1. *Apostles*. These were men *sent out*, by *Christ* himself, to preach the gospel throughout the world. 2. *Evangelists*. These were either *ordained* to preach *by the apostles* themselves, or were their *companions* in labor and travel. Ofcourse, these two first orders have long since ceased: The name however of *evangelists* is now particularly applied to the writers of the gospels. 3. *Prophets*. Under the New Testament this name is generally given to the preachers or expounders of the word; for *the spirit of prophecy is the testimony of Jesus*. 4. *Pastors* are those who *presided* over a limited district or settled congregation, and were appointed to *feed* the flock of *Christ*. Almost equivalent to this name is the title of *Bishop*, which implies an extraordinary care, and constant visitation, of the persons or flock committed to his charge. It is (as St. *Austin* hath observed) *nomen oneris, non honoris*: επισκοπειν (adds he) *est* superintendere; *ut intellegat non se esse* Episcopum *qui præesse dilexerit, non prodesse*. De cevit. Dei. l. xix. c. 19. In this view, the title belongs to an high office in the church of God, which claims a superintendency over spiritual persons, and spiritual things, and is therefore greatly responsible for both. It is an awful charge, and might well be received, as of old, with fear and trembling. 5. *Teachers*. This seems a title, common to all the preceding orders, and even ascribed to *Christ* himself. By *itself*, it denotes a person, enabled by the Spirit of GOD, to be an *instructor of the ignorant*, and *them that are out of the way*.

since his advent in the flesh, have declared his will by the same inward operation of his Holy Spirit. He hath never left himself without witness in his church; and he hath promised, that he never will. In the present day, we see multitudes embracing the truth of his gospel, and of many in those multitudes it may be reasonably hoped, that they feel what they profess, and that they know, by the best of evidence, in whom they have believed.

Moses was directed to declare the advent of the great *Prophet* to the Children of *Israel*, and gave them a remarkable reason, why the Saviour should bear the name. When the law in all its terrors, perhaps internal as well as external, was promulged from Mount *Sinai*, the people *removed and stood afar off; for they could not endure that which was commanded;* and so *terrible was the sight, that* Moses *said, I exceedingly fear and quake.* Afraid of the repetition of these awful horrors, they said to *Moses, Speak thou with us, and we will hear; but let not the* ALEHIM *speak with us, lest we die.** *Moses*, reminding them of this request, promised from the Almighty, that they should not hear this voice of JEHOVAH, nor see the fire (the emblem of his wrath against sin) any more; but that *Jehovah* would raise them up a *Prophet from the midst of them, of their brethren,*† *like unto himself, whom they should hear.* From all which he intimated to them very plainly, that, as they in themselves were too unholy either to see GOD, or to hear his law, which condemned their unholiness; a *Mediator*, like unto *Moses*, i. e. *arrayed in flesh and blood*, should one day be made manifest. Him they might gladly hear, and to him they might, with humble boldness, approach, as to that Prophet, who should both teach and inspire them with the knowledge of salvation, and be himself the means of their reconciliation to GOD.

* Exod. xx. 19.

† Deut. xviii. 15. How strikingly and how anxiously does this divine promise seem to be recorded? *From the midst of thee* that the great Prophet should be raised up, would be infinite goodness; but, that he should be *of their brethren*, and not ashamed to own his people as such, is an amazing condescension indeed: And lest any doubt of his humanity should remain, it is added, *Like unto Moses.* A *man* of trouble, as well as a leader of the people, is the pattern given of his appearance in the flesh. This text beautifully characterizes the *human nature* of *Christ*, and his prophetical *mediation* for his chosen.

That this great Prophet here promised was CHRIST alone, see many excellent arguments in a sermon upon the passage, by Dr. *James Robertson*, professor of oriental languages at *Edinburgh*, p. 9. &c.

Isaiah prophesied of *Jesus*, in the same view, *as a rod out of the stem of* JESSE, or as one that was to take his *human nature* from the line of *Jesse*, *upon whom the* SPIRIT JEHOVAH *was to rest, the spirit of wisdom and understanding, the spirit of council and might, and of the fear of Jehovah.** These were not the qualifications of a prophet in a *subordinate* degree; but of *Christ* our Prophet in the *highest.*

Again, the same prophet holds the like language of the Redeemer, in another part of his most evangelical writings, and speaks of him, as the *anointed of* JEHOVAH *to* PREACH *good tidings to his people*, &c.†

Christ applies the peculiar dignity of the office to himself;‡ for which, knowing that it pertained to the *Messiah* alone, the unbelieving *Jews* would have cast him down from the precipice, on which the city of *Nazareth* was built. It is applied to him by the apostle *Peter*, in his second sermon in the temple;§ and very remarkably by *Stephen*, before the *Jewish Sanhedrim*. *Moses* (says he) declared to the Children of *Israel*, *A* PROPHET *shall the* LORD *your* GOD *raise up unto you of your brethren, like unto me; him shall ye hear: This is he* [the Prophet] *that was in the church in the wilderness; with the* ANGEL *which spake to him in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us; whom our fathers would not obey.*‖

In the fulness of time, when he became GOD *manifest in the flesh*, both to teach and secure the way of salvation; he received also a testimony from the *Father*, that he was *doubtless that Prophet who should come into the world*, under the audible declaration of, *This is my beloved* SON: HEAR YE HIM. He was to be heard as GOD in our nature, declaring to our nature the counsels from GOD in his own. "The Father (says the excellent *Witsius*) spake once, that the Son might be heard always; and be heared, too, as the unerring Prophet and conductor of his people from earth to heaven.

The Jews had a strong expectation of his appearance under this very title and character. Accordingly, some inquired of *John* the *Baptist* whether *he* was *that Prophet*, of whom *Moses* spake; while others, convinced by the irresistible demonstrations of his mission, positively pronounced *Jesus* himself to be *of a truth that Prophet, who should come into the world.*

Christ was *eminently a Prophet*, both in *predicting* many events which have been already accomplished, and in *expounding* the Scriptures concerning himself: But he was not merely a prophet, though *the Prophet of the* HIGHEST. He was *like* unto

* Isaiah xi. 1, 2. † Isaiah lxi. 1. ‡ Luke iv. 21.
§ Acts iii. 22. ‖ Acts vii. 42.

Moses as a *man*; but he was infinitely *above Moses*; or there seems no great room for encouragement to the *Israelites*, when he testified of THE PROPHET *that should be raised up*. *Moses* doubtless pointed them to one *greater* than himself, who should go between GOD and his people, and intercede for them: And he must mean likewise a *durable*, an *everlasting Prophet*; one that should subsist throughout all generations; or the promise of *a Prophet* or *one* Prophet, would hardly seem worth so particular and so anxious a record, which he left to the *Israelites* concerning him. But, to put it beyond doubt, that this Prophet was *divine*, *Moses* adds; *Him* SHALL YE HEAR; as if he had said, "his words will be cloathed *with power* to *his people*, and *they shall be made willing* to receive *him*, though *Israel* hath often disputed and murmured about receiving *me*." No prophet, but the PROPHET of prophets, could ensure success to his preaching; so as that *the word should not return to him void*, nor fail of *accomplishing the end*, for which he gave it.

Blessed be GOD, our gracious Redeemer is to this day the teacher and the Prophet of his people. He points out to them the way of salvation through his holy word, and *opens their understandings, that they may understand the Scriptures*. In this respect, the saying is truer, than the Rabbins ever meant it; "No prophet, no law;"* for, but for Christ the Prophet, the law is a nullity, both in what it reveals, and in what it proposes: And so likewise is the gospel, which is but the consummation or end of the law. Without his blessed teaching, all the means of grace are ineffectual, and even a *Paul* might plant, and an *Apollos* water, in vain. *He spake as never man spake*, when upon earth; and he prophesies or teaches his people, as no man can teach, by his Spirit from heaven. He preaches *with* his ministers, giving by their word demonstration to the mind; and he preaches *in* his people, applying that word, with saving or reviving efficacy, to their hearts. *Both*, therefore, should be ever looking to him, the great PROPHET, *the shepherd, and bishop of their souls*, for every measure of gift and grace, as well as for the completion of all in everlasting glory. He hath not said to the seed of *Israel*, *Seek ye my face in vain*. The weakest believer is welcome to *Christ*. He that thinks he knows least, and is most sensible of his own ignorance, is the most welcome to *Christ*. Such shall ever be *taught of* GOD; and *who* (says *Elihu* to *Job*) *teacheth like him?*† He makes his people wise unto salvation; for, *of* GOD *he is made unto them wisdom* itself. There is nothing needful for them to know, which they shall not know by him. They

* MAIMON. *More Nev.* p. iii. c. 45. † Job xxxvi. 22.

may not be *more* learned than the children of this world; but they are (what is of infinitely greater consequence) *better* learned: They know the best things in the best way, and with a knowledge too, which not only lasts, but improves for ever. By them the hidden substance or wisdom of things is truly perceived. As the sensual eye of any animal can see the form and whiteness of an egg; while it requires another kind of discernment to understand, that this in due time shall produce a living creature: So the carnal sense of man may apprehend the shapes and properties of a thousand natural objects, and of the world itself which contains them; but the eye of faith only can look beyond these outward semblances for the inward and eternal purpose, to which God hath, in his multiform wisdom, assigned them all, namely, the spiritual benefit of his people and his own admirable glory by Christ Jesus. To a man of the earth, the world seems only a spot for him to eat, drink, and sleep on, with all the little low cares attendant upon these; but to the Christian, all around him not only holds forth the greatness and majesty of God as a Creator, but his wonderful designs and intentions of conveying eternal life and happiness, to myriads of creatures, beyond these outward means, for which alone, like a temporary fabric, they were altogether arranged. This should be matter of comfort to the *ignorant* Christian; to one who is little acquainted with what the world calls knowledge. Let him be assured, that his measure of earthly knowledge is according to GOD's will; and, if it were for GOD's glory, he doubtless would have known more, That man knows enough savingly, who knows *Christ* truly: And he, that knows nothing of *Christ* by his Spirit and power (whatever he may have learned beside,) will be found hereafter to have studied a great deal for a very little purpose. His lot (if he depart in this state) will be with the *foolish virgins*, who had *no oil* of grace in their souls. But the Christian is privileged to plead even his very ignorance, as an argument of notice, with Christ his Prophet, and to take up his promises by faith and lay them in prayer before him. *Christ* will think it no reproach to be put in mind (as it were) of his promises. *He giveth wisdom liberally, and upbraideth not:* And his wisdom is not only to be learned as a notion, but to be enjoyed as a substance. 'Tis both the light and the food of the redeemed. No man, that prayed in faith for the wisdom of GOD unto salvation, ever went without it. *He filleth the hungry with good things; the rich alone* (those who presume upon their own capacity and knowledge) *he sendeth empty away.* O then, believer, pray to be emptied more and more of thyself, of thy carnal will, and of all unsanctified knowledge, that thou mayest be filled with *Jesus* and

with that wisdom, which leadeth to the contemplation of GOD, and to the everlasting enjoyment of him. Neither much or little human knowledge will hurt thee, if it be thus subordinate, in thy soul, to that which is divine. Learning is an useful servant; but must never be the master. Let it *follow* thee to *Christ*, not *lead* thee from him. If thou art rightly taught, thou wilt see the shallowness of all human erudition, and how little *that* deserves the name of science, which mortals are proud to know. Thou wilt learn the most difficult and abstruse subject in the world, which no man ever could learn without divine instruction; even thine own IGNORANCE—a branch of knowledge, which men abhor to be acquainted with, but which, after all, is the summit of their attainments upon earth. He is the solidest Christian, who is most acquainted with this; as he was justly esteemed the wisest of the heathens, who professed to know nothing beside. All others only resemble our modern balloons, inflated and borne aloft with light and inflammable air. After all, be watchful over every earthly furniture of the mind; because, in this corrupt state, it will naturally bear a close attachment to envy and pride. When thou art sweetly *taught of* GOD, thou wilt see aright in what rank thou art to place all human attainments. When thou art led on by *Jesus*, a few minutes of his instruction will make thee wiser, in reality, than all the pompous knowledge (or rather splendid ignorance) of the schools, acquired in years. So thought that excellent Christian and scholar, Dr. *Rivet*, upon his death-bed. One lesson from *Christ* will make thy heart burn for more: He will instruct thee, not only by lessons of wisdom, but also by lessons of love. He hath promised to be with his people *always*, and *to the end of the world;* and therefore he will be ever *with thee*, guiding thee by his counsel, till he hath brought thee to his glory. Then thou shalt be *with him*, through the everlasting ages. O gracious promise of divine felicity! O heavenly wisdom of life eternal! Doth not thy heart pant for some of these precious foretastes of the blessedness of heaven? O that it may glow with desire now; and it shall soon glow with praise and delight for ever.

Teach me, my incarnate LORD,
By thy living, lively, word;
And, in Spirit ever nigh,
That delightful word apply:
Be my PROPHET, when I call;
Be my light, my life, my all.

PRIEST.

THE apostle gives a brief definition of the *priest's* office, where he says, that *every high priest, taken from among men, is ordained for men in things pertaining to* God, *that he may offer both gifts and sacrifices for sins*;* for which end, he alone was anointed with the *holy oil*, and was admitted into the *most holy place*.

The design of this institution was to prefigure the gracious work of *Christ* in man's redemption, as well as the means which he would employ, in the fulness of time, to accomplish it. Considered in any other view, the office would have been nugatory, and the slaughter of so many living creatures, as was prescribed in the Jewish œconomy, bloody and cruel. Had man continued without sin, neither the blood of beasts in the type, nor the blood of *Jesus* in the end, would have been poured out for his sake. The sacrifice of the one and the other was a demonstration, that the blood or life of man was forfeited, and, but for a substitute, must have been lost, and have perished for ever. The offering of beasts, which began from the fall, was instituted to commemorate both the forfeiture of all that was good in *Adam*, and the means by which a recovery was to be obtained through *Jesus Christ*. For this reason, after *Christ* was manifested in the flesh, God by his providence gradually ordered the removal of these institutions and ceremonies, which were meant to typify of him; and we find, they have been every where discontinued (from the time of the temple's demolition, where only they could be duly exhibited) by those at least who believe either the Old or New Testament, unto this day.†

* Heb. v. 1.

† It is remarkable, how the most sensible and learned of the Jews since Christ have puzzled themselves, respecting the design and end of God in the precepts of the law; and how they agree only in one point of the controversy among themselves, that those institutions do not ultimately refer to the Redeemer. Thus they take up any conclusion, but the right. A Christian cannot but pity the best and most learned of them, the excellent *Maimonides*, when he handles this subject, overwhelmed, as he was, with all the prejudices of his people. *More Nev.* p. iii. c. 26, *& seq.*

It may not be amiss to draw a brief parallel betwixt the type and the antitype; the high priest of the *Jews*, and the great High Priest of all that believe, both *Jews* and *Gentiles*. This will explain their mutual relation and the design of this great office in the work of salvation.

The *high priest* under the law was consecrated to JEHOVAH, for the purpose of presenting and offering the gifts, the prayers, and services, of the people. Thus *Christ* presents to GOD the spiritual oblations of his redeemed, and, by taking away the iniquities that cleave to their most holy things, renders their persons and their performances highly acceptable to him. Thus he is represented in Rev. viii. 3. None but a priest could offer incense, Numb. xvi. 40. Christ, therefore, as the Angel of the covenant, and as a *Priest for ever*, Psal. cx. will make his people acceptable for ever.

The *Jewish high priest* went into the most holy place, once in every year, with the blood of the sacrifice, to expiate, typically, for the sins of the people. So *Christ is entered into heaven itself*, of which the *most holy place* was a shadow, *to appear for ever in the presence of* GOD *for his people; not by the blood of goats and of calves, but by his own blood, having obtained eternal redemption for them.*

The high priest put off his glorious apparel, which manifested the dignity of his person and various particulars of his office, and put on garments of white linen only, when he entered into the holy of holies, on the great day of expiation. And Christ, therefore, of whom the earthly priest was the type and representative, divested himself of all those appearances of power which he had discovered in many miraculous acts, when he was about to offer himself as a great propitiation; and then changed his raiment, or put off the grossness of his unglorified body, rendering it wholly spiritual, when he was to carry his own blood, or the merit of it, before the Majesty on high.*

* This idea of the *garments* extends not only to the person of Christ, but to all who are so vitally united to him as to be accounted his members. These, in their natural state, are described to be in polluted cloathing and filthy rags. Their souls are impure, and the bodies which cover them are, in God's sight, abominable and unclean. The High Priest, therefore, of our profession, like *Joshua* his type in Zech. iii. stood *cloathed with filthy garments*, i. e. bore our nature and the filth of our iniquities in that nature, before the presence of *Jehovah*; and, having made an atonement for them, he changed his apparel, i. e. laid down the body which had the imputation of our sin upon it, and resumed it in so glorified a state, that, though the same intrinsically, it was modified into such a pure and spiritual quality, as to pass through other substances, and be visible or invisible to the gross senses of his disciples, at his

There was to be no man *in the tabernacle of the congregation*, when the high priest went in to make the atonement in the holy place; nor was any one permitted to enter, till he came out and had finiſhed the solemn service.* So the blessed *Jesus trod the wine press* of GOD's wrath *alone*, *and of the people there was none with him. His own arm*, replete with omnipotence, *brought salvation to him*, and to his people through him; *and his zeal* for GOD's glory and their happiness, *greatly upheld him.*† No power, but divine power, could have accomplished the arduous task; and therefore, in the manhood of *Jesus*, *dwelt all the fulness of the* GODHEAD *bodily.*‡ He entered the lists alone; and, as he alone obtained the conquest, to him must be rendered all the glory.

In these particulars, and in some others, the *Jewish* high priest *could be* a striking resemblance of *Christ*; but he could not *personally* typify the Mediator throughout; he could not *suffer* and *die* for the people. And that none might fancy, that *a man alone* could be the mediatory or atoning object in the sight of GOD, this part of the service and type was to be exhibited upon *clean beasts*; both to shew the *passiveness* of the victim, and the *merit* and *worth* of the sacrifice to be *other than merely human.*§ It is not possible, that the *blood of bulls and*

pleasure. See John xx. 19, &c. Luke xxiv. 31. 1 Cor. xv. 44. We may from hence form a small, though not adequate, conception, concerning the change of our own raiment in the article of death, and concerning the state of our own sublimated bodies at the resurrection; for the promise is, that we shall be *like* HIM *who shall change* [not the substance, but the habit or scheme *of*] *our vile body*, *that it may be fashioned like unto his glorious body*, *according to the working*, or energy, *whereby he is able even to subdue all things unto himself.* Phil. iii. 21.

* Lev. xvi. 17. † Isaiah lxiii. 5. ‡ Col. ii. 9.

§ The whole *ceremonial* law was *the shadow of good things to come*, and hence it is a *testimony* of them, (and so called) which every man, who values or understands his Bible, must rejoice in as a *prophetical* evidence of *the truth in* JESUS. The *priestly office* referred to the *person* of *Christ*; and the *various oblations*, to the several branches of his *work* in the œconomy of salvation. The Essay, we are upon, treats of the *former*; and this note shall be employed in giving a short account of the *latter*.

The offerings to JEHOVAH were of two kinds, the *most holy*, and *the holy*; the one to be presented by fire, and the other to be dedicated to his service, either for the temple or his priests.

I. The most holy were called אשים (Lev. ii. 2.) *fiery offerings*, or, more frequently קרבנים (from a word which signifies to draw near, and therefore instead of the general name *offerings*, it might be rendered *approachments*, *gifts to draw near with*, or the like. Believers, like *Abel*, were to offer sacrifices *in faith*;

goats could expiate for the sin of man; it is equally impossible, that *one* man's blood could atone for the offences of *many*. At the most, the blood of *one* could extend but to *one*; and, therefore, the great *atonement* with GOD must be of an *infinite*

and, by this, they truly *drew near to Jehovah* under the symbols. Hence prayers are called *calves of the lips*, Hos. xiv. 2. because they are sacrifices spiritually through Christ; as sacrifices were prayers symbolically.* They were also to be *made* or *brought near* to JEHOVAH, or לפניהם *to the persons of Jehovah*, who promised to receive them graciously; or to receive them, in the Hebrew emphasis, as *a savour of rest*. He would be satisfied and well pleased in them and their signification.

Of these *most holy* קרבנים *approachments*, there were two kinds:

I. The זבחים *sacrifices*, or rather *slaughters* (from זבח to slay,) which was a general name for the *fire-offerings of slain animals*, were to represent both the wrath and vengeance which the faithful, who offered them, confessed they deserved, and also the vicarious sufferings and atonement of Christ for them in the *three* points of view, into which they were distinguished: The עולות or *ascensions* of flame to *Jehovah*, which denoted the cries and aspirations of the Son of God, in his sufferings for his people, respecting the sins of their nature: The חטאות, from a root which signifies to *deviate* or *transgress*, a name given to the sacrifices by a *metonymy* for their purpose, which was by *Christ*, for the general and actual *transgressions* of the people, either through ignorance or unbelief: And the אשמות, so called for the reason just mentioned, and meaning *guiltinesses*, or sacrifices for the known or presumptuous sins of the people. All these were accepted in their several victims, as pledges of atonement, and of validity through the *Messiah* to whom they referred.

II. The מנחות *presents* or *gifts* (translated *meat-offerings*, though no *flesh* was in them, the composition of which may be seen in Lev. ii.) stood to exhibit the perfect righteousness and complete salvation of Christ. No *mincha* was offered by itself, but always in conjunction with one of the offerings for sin above-mentioned. This was to shew, that Christ cannot be divided; but that they, who are partakers of his righteousness, must first, or at the same time, be partakers of his atonement.

Under the most holy offerings the שלמים *peace-offerings* must also be ranked. These were partly offered by fire and partly eaten; and they correspond in purpose with the Christian sacrament of the supper. They denoted the *application* of Christ's sacrifice to the soul, and the soul's "feeding on him by faith with thanksgiving." They exhibited the *communion of peace* between God and his people through Jesus Christ.

II. The *holy offerings* were called תרומות *offerings held up on high* or *to the Highest*, translated in our Bible *heave-offerings*; and they were so named to acknowledge God's right in all things, and that all came freely from him. They were also called תנופות *wave-*

* OUTRAM *de Sacr.* p. 227. See also MEDE's *Works*, p. 284, &c.

and extensive nature, calculated to reach *backward from the fall* of man, and to look *forward with its satisfaction to the end* of time. Now, nothing can have this *infinite* and *extensive* merit but what is divine; and consequently, if *Israel be saved with an everlasting salvation* by the merit of *Jesus*, *Jesus* himself must be a *divine* and an *everlasting* person. If he were not divine, his atonement could not have merited beyond himself, and of course he would have perished in the undertaking as entirely, as the bulls and goats in the sacrifice;* and if he were not the *everlasting* God, he would not only have failed himself, but all, that have hoped or do hope in him, must likewise fail with him. How little do the *Arians* and *Socinians* dream, while they blasphemously and ignorantly attempt

offerings, because they were waved to and fro, to the right and to the left, backwards and forwards, to all the quarters of the world, to express that the earth is the Lord's and the fulness thereof, and that it could produce nothing to men but by his special appointment. These consisted, therefore, of the productions of the earth. They were the tenths of all increase, the first fruits in general, the breast and shoulder of all peace-offerings, the tenth of all the tenths, and, in short, gold, silver, or any thing else, dedicated to the service of the sanctuary. Spiritually they meant, all our works, duties, and attainments.

There is a wisdom and an arrangement in all these things and in other services dependent on them, which, connected with the intention, cannot but strike the believing mind with the most solemn awe, at the wisdom, foreknowledge, and goodness of God, and also with the most convincing demonstration of the truth of his word. Were these things duly and deeply understood, they would form a complete answer to all the erroneous opinions current in the world, and lead on the soul to a most delightful communion with those saints, in their services under the law, who are now in glory.

It may be a pardonable addition to the length of this note to observe, that the first sacrifice of a believer, in coming to God, is the spiritual *passover*, or that first act of faith in Christ, by which he *passes over* from the state of nature to the state of grace. After this, he has the privilege of communing with Christ in all his offices, and of entering more fully into the display of them, according to the measure of wisdom given. All the parts of the law, he then finds, confirm, and are confirmed by, the gospel; and he rejoices to see his Redeemer's love and lively operation, from the beginning to the end of the sacred volume.

* "The design, in the entire consumption of the sacrifices for sin, was to teach, that sin was no otherwise to be blotted out and taken away, than by wholly burning the body of the victim: As there remains, after such combustion, no trace of the sacrifice; so henceforward should remain no remembrance of the sin."—Maim. *More Nev.* p. iii. c. 46. This was the Levitical gospel terminating in Christ; and worthy of all acceptation, though declared by a Jew.

to degrade the Mediator from his essential *divinity*, that they are both robbing *him* of the merit of his sacrifice, and robbing *his* people of the very basis and means of their salvation? They unite the folly of *Turks*, with the blasphemy of *Jews*; and are far more inconsistent, and more inexcusable, than both.

Christ was the great *propitiatory sacrifice*, and the *anointed sacrificer* too. As the great sacrifice of the covenant, he was cut asunder and severed, his human soul from his human body; like as the covenanting sacrifices typified before his advent, which thereby continually *shewed the Lord's death till he came*. Through these sacrifices the covenanters passed, symbolically expressing the agreement and reconciliation made, wiping away all former offences, and sealing their transmission by blood and by death. Thus God admitted *Abraham* into covenant, and preached the manner by which alone he could be admitted, in Gen. xv. The Lord passed as *a lamp of fire* between the *severed* sacrifice, in token that his wrath, excited by sin, had received satisfaction, or would receive it under that sign from the great Propitiation; and so the Lord received *Abraham* into his covenant, and purified him by the blood of it to enjoy the promises. And thus all believers, like that great believer, do in spirit pass through *the veil, that is* (says the apostle) *the flesh of Christ*, through which the wrath of God hath passed before in satisfaction of his justice, and are thereby admitted into the communion of his grace here and of his glory hereafter. This is the only way of receiving Christ, and of finding access to the Father through Christ. This is the only way also which the Holy Spirit uses, according to the established decree of *Jehovah*, to bring sinners to salvation, by thus *baptizing them into Christ*, and so enabling them by his regeneration *to put on Christ*. And this was eminently signified by the passage of the Hebrews through the Red sea, which was *divided* for them, and in which (according to the apostle) they were *baptized*: For, by this fact, the church was taught, that there is no escape for her from her pursuing and besetting enemies, but, through HIM, who must be smitten and divided in soul and body, that, *by this new and living way*, they may pass to the promised land. The same idea is preserved in the New Testament by the breaking of bread and the pouring out of wine in the Lord's supper, which is a confession by believers, that their lives were forfeited by sin, and an eucharistical oblation, or an offering up of prayer and praise, to JEHOVAH through CHRIST who was sacrificed for them and in their stead, commemorating thereby the divine covenant of grace and love, and communing with the parties of it by faith; of which communion the participation of the elements, like the participation of the antient sacrifices, is the instituted and ostensible symbol. This is the

true way of beholding Christ, who bled as *the lamb* without spot, and offered himself as *the Priest* without sin: In both views, therefore, he could not but be acceptable to GOD. *He came by water*, full of purity and perfection, *and by blood*, replete with mercy and propitiation. He came not by *water only*; for then his infinite holiness must have rejected our sinful nature; *but by water and blood*, that through his atonement, we might be made partakers of that holiness and of life everlasting. And further, when it is considered who the Lamb without spot, and the Priest without sin, was, even *Jehovah*, the omnipotent GOD, united to our nature; there is no circumscription to the merit of either character; and the dignity of both is high and deep, and broad and long, beyond conception or degree. Happy they, who have the divine gift of faith to plead this meritorious sacrifice for their sin-burdened consciences; thrice happy, who are thus enabled, with holy confidence, to call this blessed High Priest of *Jehovah*, their own!

In the cxth. Psalm it is solemnly asserted, *that* Jehovah *hath sworn and will not change*;* *thou* (the ADONAI) *art a Priest for ever, after the order of* Melchizedec. Of *this Melchizedec* we find it written, "that he was *king* of *Salem* and *priest* of the Most High GOD;"† and the apostle, in the seventh chapter of the Epistle to the *Hebrews*, proves, that the priesthood of *Melchizedec* was superior to that of *Aaron*, and that, therefore, *Aaron's* priesthood was not *perfect* in itself, but was intended to be *changed*, when the *unchangeable* priesthood of the Lord *Jesus Christ*, after the order of the kingly priesthood of *Melchizedec*, should once appear. If the priesthood of *Aaron* was inferior to that of *Melchizedec*; how much more does it fall short of the transcendent excellence of the eternal priesthood of *Christ?* The institution of the *Levitical* priesthood was but for a time, and, in itself, was only calculated to point out a more perfect and glorious establishment, which should one day succeed it: And therefore, in the *fulness of time*, when another priesthood was about to commence

* The word נחם, commonly translated repent, is improperly applied to JEHOVAH, with respect to its usual idea of *sorrow* or *compunction*; and, therefore, it might have been rendered, with greater propriety, *change* or *alter*; for *with* GOD (respecting his nature) *there is no variableness neither shadow of turning*. Dr. *John Edwards* justly observes, that when God is said to repent (as, it repented the LORD, *that he had made man*, &c.) we are to understand by it, that he acts in a contrary manner to what he did before; and he quotes *Theodoret* upon the passage, who says, that "GOD's *repenting* is no other than the *changing* of his dispensation." *On the style, &c. of the SS.* vol. ii. p. 53.

† Gen. xiv. 18.

in Christ, *Zacharias*, who was a descendant of *Aaron*, was struck dumb upon the revelation of it, in order to shew, that the typical priesthood was then ending, and that the great High Priest, in whom all nations should be blessed, was about to come forth to execute his office. The priesthood of *Melchizedec*, who for that purpose *was made like unto* the Son of GOD, *abideth continually:* It was a kind of priesthood, which did not consist in the exhibition of *carnal* types and sacrifices *like Aaron*'s, but in the offering up of *spiritual* services to GOD. Besides; *Melchizedec* was *king*, as well as *priest*. The apostle notes *his name* (for all the patriarchal names among the *Hebrews* had a meaning in them, and in that respect were very unlike our modern arbitrary appellations,) which signified *king of righteousness*, and the city, over which he presided, was called *Salem*, or *peace;* so that he was also *king of peace;* in both which respects he was an eminent *figure of him, that was to come.* For our blessed Redeemer is the *King*, *Priest*, and *Peace*, of his people; and, in this order or manner, will continue such *for ever.*

The prophet *Zechariah* foretold of the *Messiah*, under this conjoined character. As emblems of *Christ*'s priestly and princely offices, the prophet was directed to make crowns, and to set them upon the head of *Joshua* (or *Jesus;* for this man typically bore the *name* as well as the office of *Christ,*) who was the high priest at that time, and to say to him, *Thus speaketh* JEHOVAH SABAOTH, *saying, Behold the man whose name is the* BRANCH, *and he shall grow up out of his place, and he shall build the temple of* JEHOVAH, *and he shall bear the* GLORY, *and shall sit and rule upon his throne, and the counsel of peace shall be between them both.** In perfect harmony with the voice of the prophet is the language of the apostle to the *Hebrews: We have such an High Priest* (says he) *who is set on the right hand of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man.*† In both these texts, the *temple* or *true tabernacle*, which *Christ* is said to build, and of which he shall be the *Minister* and *High Priest*, is the *redeemed* of the LORD, by whom they are *fitly framed* and *builded together*, and for whom they are appointed as an *habitation, through the Spirit.*‡

The apostle also notes, what must not be omitted, as it contains matter of the highest comfort, that *Christ* was not consecrated as an ordinary high priest, by human investiture, but with an oath, and *that* the *oath of Jehovah;* for which reason, he was a *Surety*, and *a Surety of a better testament.*§ All, there-

* Zech. vi. 12, 13.
† Heb. viii. 1, 2.
‡ Eph. i. 23. and ii. 21, 22.
§ Heb. vii. 22.

fore, which this High Priest was appointed to perform, for the salvation of GOD's people, shall be fully and acceptably performed. *Jehovah* hath *sworn*; and it came to pass, according to his oath. As an evidence of it, *Jesus* cried, *It is finished*, when he gave up the ghost; and as a proof of his *ability*, in being the *Surety* of his redeemed, he rose by his own power from the dead, and entered into the heaven of heavens, to prepare a place for them.

Christ, our Redeemer, then, is a Priest, an High Priest, a Priest upon his throne, an everlasting High Priest, a King as well as Priest, the King of righteousness, and the King of peace: From all which the apostle infers, that *he is able to save them to the uttermost* (or for evermore) *that come unto* GOD *by him, seeing he* EVER LIVETH *to make intercession for them;** *that he is higher than the heavens,*† *far above all principality, and power, and might, and dominion, and every name that is named,*‡ and that *the oath of* JEHOVAH *consecrates the* SON, the High Priest of his people, *for evermore.*§

How replete with grace and consolation is this office and title of the divine *Immanuel*, to a weary, convinced, and heavy-laden soul! What a fund of meditation, and what a prospect of hope, are to be found in this delightful name? What pleasure in the reflection, that it belongs to *Jesus*, our brother, one like to ourselves, as to his human nature, in every thing but sin; and that he hath answered every purpose, for which he assumed this office of benignity and love? He is our *Prophet* to teach us the way of life; our *Sacrifice*, to purchase life; our *Priest*, to intercede for us, and to plead the merit of the sacrifice; and our glorious and exalted *King*, *to ordain peace for us, and to work all our works in us.*‖ Sure, was ever grace or love like this! Was ever pardon or peace purchased at so dear a rate, or granted upon such undeniable security! How then should the *heirs of promise* rejoice in the hope of that glory, which *Jesus* hath procured, and in the sufficiency of that salvation, which *Jesus* hath merited for them? O what blasphemy is there in unbelief, when it doubts of the fulness of *Jesus*'s merit, or distrusts the riches of *Jesus*'s grace! How justly may the reproof be applied to every believer, which was given to poor *Peter*, sinking in the sea;¶ *O thou of little faith, wherefore dost thou doubt? Jesus* offered his blood, as a willing sacrifice, to purge away the contaminating sores and leprosy of sin; and his obedience unto death, to satisfy the righteous requirements of the broken law. He performed all so amply, and in such wise, that they shall never so much as appear a-

* Heb. vii. 25. † Heb. v. 26. ‡ Eph. i. 20.
§ Heb. vii. 23. ‖ Isaiah xxvi. 12. ¶ Matth. xiv. 31.

gainst his redeemed. Nay, so far from appearing against them the holy law is become a charter of promises in the Saviour. He fulfilled its demands; and the wages he has earned, and what the law promises to obedience, are paid to his depending people. Though they may look back with shame "on their many fruitless friendships, ill-judged enmities, rash presumptions, cowardly despairs, unmanly flatteries, bold indecencies, idle schemes, airy hopes, groundless fears, opportunities lost, admonitions slighted, escapes acknowledged, evils unimproved, blessings neglected, trifles admired, with a whole swarm of infirmities;" yet, being in Christ, they may look to him, by whom all the guilt of these enormities is done away. Christ answers to the law for the whole.†—The law writes nothing against Christ; because, by his obedience unto death, he magnified and made it honourable; and the law can write no charge of guilt against the believer, because he is *in Christ*. He is a sinner indeed against it *in himself*, and it grieves his very soul that he is so: It causes him to *groan in his earthly tabernacle, being burdened;* but his transgressions shall not be imputed. Christ bare the punishment due to his sins; and the sinner, who be-

† The בכר, or פטר, the *firstling* of all *unclean* creatures was either to be *redeemed* or *destroyed*, according to the law. This injunction preached, that man, who is naturally unclean before God, lies under an absolute necessity of redemption, in order to be happy; and that only a *clean first-born*, sacrificed in his stead, can answer that end. Numb. xviii. 15. Matth. i. 25.

There is a most striking precision in the *terms* of the law, employed in these symbolical representations of the means of salvation, which, to say the least, are much obscured in our translation, but which answer most pertinently to their correlative spiritual ideas in the New Testament. Thus גאל, usually rendered to *redeem*, implies rather a vindication, prosecution, or assertion of a lost right or inheritance; and so Christ is that near kinsman or brother, who made it his duty to prosecute and recover the lost inheritance of his family; and, in this sense, he is their גאל, *recoverer* or *avenger*. (See before, under the name *Redeemer*.)—The word, פדה, also rendered to *redeem*, means to *lay down a price*, or *substitution*, in order to *ransom*: And thus Christ bought his people with his own blood, or life, which was the *price* of their deliverance from Satan, sin and death. The term יכר signifies to *commute* or *exchange*: And so Christ was the תמורה, the *exchange*, or *substitution* of his people, standing in their law-place and stead. But the most frequent word used is כפר, to *hide by expiating*, to *atone*, or to *propitiate*, and is employed to express the purpose of the *sacrifices for sin*: And Christ is therefore the פכר, *expiation*, and the כפרת, the *covering* of the ark, and *propitiation*, through whom the *sins* of his redeemed are *blotted out*, and by whom they have therefore a *propitious access to the Father*.

lieves, can never justly bear it again. Law and justice, being once satisfied in the Mediator, have nothing but blessings for his people. They cannot exact the penalty twice. The redeemed of the Lord cannot taste of that eternal death, which, he tasted for every one of them. They may and do suffer many afflictions in this life, and are, in the world's estimation, of all men the most miserable; but even these afflictions are blessings, though blessings in disguise, and are made necessary and effectual for their spiritual health and welfare. Sin yet remaining in their mortal bodies, they are subject to the evils, brought into the world by sin, in common with others; and this must be the case, more or less, till the *evening** of this mortal life is brought on: But the guilt of sin is removed by the blood of Christ, the love of sin is cast out by the Spirit of Christ, and they cannot serve sin any longer in preference to Christ. They have a new master, and are become new creatures in the frame and disposition of their minds. They have new joys, new hopes, new fears, new desires, new conduct, and, in a word, they are truly *renewed* (as the apostle speaks) *in the spirit of their minds*. Their sins now (for there is no pefection in this life) are not committed in presumption or pleasure, but in sorrow and frailty. They have indeed the same old nature, called *the flesh*,† and consequently in it the same corruptions; but it is flesh *crucified with Christ*, and lingering on to perfect death; they are corruptions mortified and subdued, though rising and rebellious; and, in the fullness of time, when the shades of evening appear, both this flesh and these corruptions shall be exchanged for glory. It is the true believer's hearty prayer, that it may be so; and for this, among other ends, he is *waiting* like *Jacob, for the full salvation of his God*. This is one peculiar and characteristic difference between the children of grace, and the people of the world.

* This remaining sin in believers seems to be prefigured by that rule in the law, which accounts a person, who hath only touched any thing impure, to be *unclean till the evening*. After that period, though it was then impossible, according to the law, to make any fresh offering for sin, the same person was admitted to be holy, through the sacrifice, or faith in the sacrifice, offered before.

† *Purge out the old leaven*. 1 Cor. v. 7. The apostle means the *flesh*, and the *works* of the flesh. This doctrine was strikingly exhibited under the law, by the prohibition of leaven at the passover, which the apostle alludes to. Christ was not to be received by the old believers more than by us, through our *flesh*, or its wisdom and strength, but through *faith* and in *holiness*. See Exod. xii. 15. The word שאר, *leaven*, signifies the *flesh*, mere flesh without life; and חמץ, *leavened bread*, the *dead works*, or fermenting corruptions, of the dead and sinful flesh. Hence the reason of the law, on which the apostle comments accordingly.

Consider then, fearful and fainting believer, and consider for thy comfort, That this precious atonement of *Christ* will reach as far as faith can reach, or hope desire; for *Jesus* is an High Priest, prevalent in intercession; *Jesus* was a sacrifice, infinite in merit, and everlasting in its consequences. If all the sins, that ever were conceived in thought, or brought forth into act and deed, combined with all the practical ungodliness that ever was committed from *Adam* to this hour, and all together were laid upon thee; the efficacy of *Christ*'s blood is sufficient for the atonement of them all: And if he gave thee the grace of faith in his infinite atonement, thou wouldest be presented without spot or blemish before the throne of GOD. On the other hand, if thou didst never commit but *one* sin, and that sin only in thy *thought*; and if thou finally didst leave the world without faith in this great Propitiation; that very little sin (as some might call it) would suffice to sink thee down into a world of woe. Faith is the great distinction and discrimination between one man and another; and, as a short answer to that ignorant and ungracious cavil, "that if a man believe in Christ, he may live as he lists," let it be noticed, That the faith of GOD's elect never leads them *to* sin, nor leaves them *in* sin; and they, who sin, that grace may abound, or because it hath abounded, have at best only the faith of devils. True faith is a gracious principle wrought by the HOLY SPIRIT in the soul, and induces love, and every other Christian virtue. Faith mortifies the flesh with its affections and lusts, and crucifies, overcomes, and subdues both the love and the force of corruption. It enables a man to be an *Hebrew*, as well as an *Israelite, indeed*;—one that *passes over* to God from this present evil world.* Faith is omnipotent; because it is derived from,

* So Deut. xxix. 12. *That thou shouldest* PASS OVER *into the covenant of* Jehovah *thy* Alehim, *and into his compact* אלהו, *which* Jehovah *thy* Alehim *maketh with thee*, &c. In this respect, all true believers, and only such, are the *Hebrews*. They pass over the bound which divides sin from grace, and become followers of them who inherit the promises. Thus *Enoch* walked with God, passing out of the spirit and practice of the world. Thus *Noah* passed over the flood which drowned the ungodly. Thus *Shem* was *the father of all the children of Heber* bearing that name of honor, as his descendant *Abraham* did *the father of the faithful*, on accouut of his eminent graces in spiritually passing over terrestrial things, to the things eternal. His great grandson *Heber* probably received his name, as a token of his parent's faith in this very thing. And, to add no more, thus all the *first born* under the law were *to pass over unto* JEHOVAH, (Exod. xiii. 12.) because they peculiarly typified the Lord's portion or people, and the lot of his inheritance, who pass to him from death to life, from sin to grace, and finally from earth to heaven.

and cleaves to an omnipotent GOD. *All things are possible*, in this view, *to him that believeth*. The pardon of sin is possible; the victory over sin is possible; the resignation of the heart to GOD is possible; and the triumph over Satan, death, and hell, is possible; but only to faith. Without faith in the omnipotent Saviour, these things would be as impossible to the sinner, as to gather the stars with his hand, or to pluck the sun from the sky. Faith in *Christ* is the *destruction* of sin. Where faith is, sin can never be delighted in, can never be imputed. It views *Christ*, and rejoices in *Christ*, alone; because it sees the abundant fullness of his merit, and upon that fullness lives from day to day.—Rejoice, then, O believer, in the all-sufficient sacrifice of thine all-efficient Priest. Be assured, that as the drop of ink, which hangs on the point of a pen, would be lost and annihilated in the depths of the sea; so all thy sins and iniquities, however vile, and however aggravated, when thrown into the unbounded ocean of thy Redeemer's merit, would be utterly absorbed and for ever disappear. *Who shall lay any thing to the charge of* GOD's *elect? It is* GOD the Saviour, the all-sufficient JEHOVAH, *that justifieth. Who is he that condemneth? It was* CHRIST, the anointed Priest, that offered, and the undefiled Lamb, *that died.* Say then, and O say it with everlasting gratitude and love, *Thanks be unto thee*, O GOD, for thine infinitely precious, thy glorious, thy *unspeakable gift!*

K I N G.

THIS title is frequently applied in the Old and New Testament to the *Messiah*, which would be unjustly applied if he were not *Jehovah*: for *he* only can be *King over all.* King and GOD. in a strict and true sense, are synonimous. GOD is called King, because he presides over, rules, directs, and preserves, his whole creation. The term is used to express the supremacy of his authority and power. It would, therefore, have been blasphemy to ascribe this title to *Christ*, in the extensive and infinite sense of the Scripture, if he had not been *one* of the coequal and coeternal persons in the Trinity; and, consequently, since it is thus ascribed to him, another proof or attestation is afforded to his people, that he is

indeed *Jehovah* incarnate, GOD over all, blessed for ever, and that he is also, in a peculiar manner, *their* King, under the comfortable and endearing title of *King of saints*.

This dignified character was frequently connected with *that* of the *prophet* or *priest*, under the Old Testament, in one and the same person; but none, except Christ, was allowed to inherit all the three together. Men might be his types or representatives in *one* or *two* of his covenant-offices: But it was reserved for *him alone* to bear these and all the other gracious characters together in his own person. He might be faintly described in the persons of *Moses*, *David*, and others, for the edification and comfort of the antient church; but none, but *Jehovah*, could sustain *all* the titles, which the Scriptures exhibit of an eternal Redeemer. GOD alone could perform what those titles imply, as the necessary means of instruction, conversion, and salvation, to lost sinners. And it may be laid down as a maxim, which has been, is, and will be corroborated by the experience of GOD's people in all ages; that no man, really and scripturally convinced of the weakness, depravity, and corruption of his nature, and of the infinite spirituality of GOD's righteous law, can see any true prospect of help, or entertain any just hope of salvation, but by the active and passive obedience of an almighty, a divine, and an everlasting Saviour. The man, who grounds a hope upon any object or person *less* than this, rests upon a *creature*, worships a *creature*, (which is blasphemy, idolatry, and folly united) and consequently both opposes the revelation of GOD, and deprives his own soul of the comforts resulting from it.

The slightest inspection of the Bible, and even common reason, must convince any *man*, that *Jehovah*, the self-existent GOD, is *King* and ruler over heaven, earth, and all created nature; and therefore it would be superfluous to confirm a truth, which admits of no more dispute than the plainest demonstration in *Euclid*.

The revelation that the *Messiah* was to be *King*, in the same sense as *Jehovah* himself, is frequently found in the *Old* Testament, and is expressly and repeatedly confirmed by the *New*. Now, this would be impossible and untrue, but upon the positive ground of the *Messiah*'s divinity, and of his being *Jehovah*, or *one* of the persons in the Godhead. Take away this idea of him but for a moment, and his Kingship and empire dwindle into the rank of a vice-roy, a deputy, and a province; and the old notion of the heathens, that the supreme GOD cannot himself attend to the care and burden of his own creation, and therefore delegates that care to subordinate beings, in some respects better and in others worse than men, is fully and absolutely revived.

Christ is not a *king* upon *terms*; if he were, he might *cease* to be a King. Nor is he a *finite* monarch; because the covenant with him in the Trinity existed from everlasting; for THOU the ALEHIM, the covenanters (says *Moses* in the xcth Psalm) ART [in the *singular* number, to express the *unity*] *from everlasting to everlasting*.

The very *nature* of his kingly authority, and the *enemies* he had to combat with, prove, as fully as facts can prove, that *Jesus Christ* must be, not only *more than man*, but also the omnipotent GOD.

Thus the Psalmist, calling upon his King, by the appropriating title of *my God*,* says, *Thy kingdom is an everlasting kingdom (of all ages*, from eternity to eternity) *and thy dominion endureth throughout all generations*. And, in another place, where he speaks *touching this King*-redeemer, he expresses himself, *Thy throne, O* GOD, *is for ever and ever, the sceptre of thy kingdom is a right sceptre*.† So *Daniel* still more directly, if possible, applies this *eternity* of dominion to *Christ*, where, prophesying the fall of the great empires of the world, he says, *The* GOD *of heaven shall set up a kingdom, which shall never be destroyed*; ‡ and *this kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the* MOST HIGH, *whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him*.§ This is confessedly the *spiritual* kingdom of *Jesus Christ*, which literally prevailed against all temporal dominion, and passed the bounds of the *Roman* empire, in spight of every opposition from the world. The evangelist *Luke*, reciting the words of the angel‖ to the virgin Mary, declares, that CHRIST *shall reign over the house of Jacob* [all his faithful people] *for ever, and of his kingdom there shall be no end*. And the apostle *Peter* preaches to the church, that *an entrance shall be ministered abundantly into the* EVERLASTING KINGDOM *of our Lord and Saviour Jesus Christ*.¶ These, and other texts, fully prove, that the kingdom of *Jesus* is the kingdom of *Jehovah*, because it is an *everlasting* kingdom; and that *Jesus* was *Jehovah*, because *Jesus* had that kingdom to bestow, as his own, unto his people.

But, if there had been no positive evidence of this truth to be derived from the express words of Scripture; the very *enemies*, which the Lord *Jesus* had to vanquish and destroy for his church, would furnish us with a strong and convincing proof, that he must be far above angels and men, and no other

* Psalm cxlv. 1. † Psalm xlv. 6. ‡ Dan. ii. 44.
§ Dan. vii. 27. ‖ Luke i. 33. ¶ 2 Peter i. 11.

than the omnipotent God himself. *Satan*, like *the strong one armed*, had forced the possession of man, and would have bound him like a miserable captive for ever, had not *Christ* been stronger than the united force both of him and his. The devil has had very great natural and spiritual influence in all ages; and the natural particularly before the manifestation of *Christ*, who came to destroy the powers of darkness, to confound the idolatrous attention that was paid to them and their oracles, and to establish a perpetual victory over them. Hence *Satan* is called *the prince of the power of the air*, *the spirit working in the children of disobedience*, the *prince of this world*, and by other names, expressive of his subtle and mighty agency. Nay, his very adherents and dependants are styled *principalities*, and *powers*, and *the rulers of the darkness of this world*, the authors *of spiritual wickedness in the heavens*, as well as on the earth. All these, *rabie cordis anheli* (to use the words of *Boethius*,) "panting with rage of heart," against poor, fallen, weak, and miserable man, are confederated in diabolic league against his salvation; And, beside all these, a *law* stood out against him, at once proclaiming *its own* purity, and *his* utter apostasy and defection. These enemies Christ subdued; and this perfect scheme of duty he fulfilled for his people; so that, in him, it is truly an advocate for them, and both cancels their debt, and revokes the punishment which they had incurred by their transgressions. Nay, even *Satan* himself is judged and silenced both as the tempter to sin, and as the accuser for sin. He is judged by the life of Christ, who lived without *sin*, *though tempted in all points like as we are*, and who perfectly fulfilled all righteousness: And he is judged by the *death* of Christ, because he made a full satisfaction to the justice and law of God for his people's transgressions, and thereby left no room for accusations against them.* And that last enemy of nature and of man, *death*, with all his horrors; who could have vanquished but God, on whom all things depend, and whom all must obey? To vanquish death is to give immortality; and who can give immortality but Jehovah? Yet *Jesus*, we are assured, not only *hath immortality*, but gives it *in becoming the author of eternal salvation to all that obey him*. He triumphed over death in his own person, and vanquished him by *laying down his life* for a season, and by *taking it again* at his will,

* See an excellent amplification of this "Judgment of *Satan*," in a faithful and pious "Address," lately published, "from a clergyman to his parishioners;" by the Hon. and Rev. Mr Cadogan. The great leading truths of the gospel, and of the Church of *England*, are here drawn up, not only forcibly in a small compass, but admirably and almost entirely in the words of the Book of God.

when he had fulfilled the justice of the Godhead. He thereby manifested, that he was indeed *the resurrection* and *the life* in himself, at once the conqueror of death and the prince of life, for the everlasting salvation of his redeemed. All these things, and many more which might be considered in the *kingly office* of the blessed Redeemer, most incontestably prove, that every power, in heaven, earth, and hell, is subservient to his will; that, of course, he must be omnipresent, omnipotent, and eternal; and, therefore, that he is surely GOD *over all, blessed for ever.*

It may also be observed, by the way, that both the *means* of salvation, and *grace* wrought by those means, and *glory* the perfection of grace, are all described by one epithet, *the kingdom of* GOD; because, as it has been well remarked, "those, whom GOD by means brings to grace, he will by grace bring to *glory*." Now, Christ, being the author of eternal salvation to all that believe, is the author of the *means* as well as the *end*, is the *occasion* and *accomplisher* of all its purposes, and for that reason, is justly confederated in the *kingdom* with GOD the Father and the Spirit. The kingdom of GOD and of Christ, mentioned by the apostle, is but one kingdom; because GOD and Christ, with respect to the divinity of nature, are but one.

The Scriptures are full of the *Messiah*'s kingly office; and no wonder; for, if he were not a king and a conqueror, what must have become of his people, surrounded, as they are, with innumerable enemies *without*, and troubled with treacherous and deceitful hearts *within?* The Psalmist, in particular, is ever exulting in the omnipotence and dominion of his Saviour, who was *to set his throne upon the holy hill of Zion,* to rule his enemies with a rod of iron,* and *to dash them in pieces like a potter's vessel.* He reiterates the praises of the *King of glory*, and tunes his heart, with seraphic melody, to celebrate his victories, his power and his everlasting dominion. He displays, in all the strong colouring of an oriental style (which, though generally hyperbolical when applied to human affairs, is much

* Psalm ii. As *Christ* is described by various titles, so the *church* is represented under different images and names, in the Holy Scripture. In this place she is called *Daughter of* Zion, and, in others, the Israel of GOD, Jerusalem, Daughter of Jerusalem, zion, Mount Zion, Holy Mountain, Temple, Holy City, &c. All which have a reference to *the church's election or holiness* under the law, and typify her spiritual *perfection and nearness* to Christ through the gospel.——There seems a peculiar beauty in the subsequent words; *Christ shall rule his enemies with a rod of iron,* with punishment and with vengeance, *and shall dash them in pieces like a potter's vessel,* making his own conquest complete, and their overthrow *final* and *irretrievable.*

too low for the sublimity of this subject,) the honors and dignities of his divine Redeemer; and he rises in idea upon idea, strengthening one strong expression by a stronger, when he contemplates the ineffable glories, and everlasting benignity of his person and power. Nor is he content by himself to magnify him; but he calls upon all the faithful to join in praise, and endeavours to raise chorus, as it were, from the very universe of nature.

Prophets, as well as psalmists, are equally sensible of the transcendent glories of the Mediator's kingdom, and invite the church to *rejoice greatly*, and to *shout; because her King cometh, just* and mighty to *bring salvation*, *lowly* and gracious to bestow it.*

Apostles know the joyful sound, which prophets had proclaimed, and join with them in rejoicing; because they saw, by faith, the spiritual majesty of their crucified Lord, and were witnesses of his spoiling the powers of darkness, and of his triumphing over them for ever. They understood that *of him, and through him, and to him, are all things;* and, therefore they ascribe *the glory and dominion* to him without end.†

Angels, and the *spirits of just men made perfect* in heaven, adore also the worthiness and majesty of *the Lamb who is Lord of lords, and King of kings*,‡ and continually ascribe salvation, and power, and might, and dominion to him, for ever and ever.

And shall not *believers* on earth, who are to be companions of all these in heaven, join in their grand acclamations to this gracious Lord!—Yes: all, who know him *by faith*, must praise him *in spirit*. *Out of the abundance of the heart, their mouths will speak:* And none can be silent in his praise, but those who are *silent in darkness*.

* Zech. ix. 9. The kingly office of Christ was also symbolically prophesied of under the rod of *Aaron*, budding, blossoming, and producing almonds, in Numb. xvii. This chapter exhibits a striking example of the *manifold or multiform wisdom of* God. 1. It shews, that all power is from above, and that God delegates it to whom he pleases. The *rod* is the well-known emblem of this power; and this, under the Jewish theocracy, was appointed to *Aaron* and his sons, who only were to be the immediate ministers of God in holy things. This appointment, sanctioned by a miracle, was to put an end to the ambitious and rebellious murmurings of the people of *Israel*, which had proved so fatal to *Korah, Dathan, and Abiram*. 2. It was more especially to declare, that the office of making an atonement before God, and of ruling in the house or church of God, belonged *only to him*, who, as the spiritual *Aaron, is a Priest upon his throne*, and as the true *Melchizedec, is the King of peace, bearing the government upon his shoulders* for all his redeemed.

† Rom. xi. 36. ‡ Rev. xvii. 14. xix. 16.

The believer has a *peculiar* and *internal* argument, which the world does not apprehend, for owning and blessing the *sovereignty* of his adorable Saviour. He knows what he himself is, and what he always was by nature; he once felt himself entirely averse to every good word and work; and he sees, with irresistable evidence and clearness, that by any energy of his own, he could never have changed the apostasy of his heart and the perverse rebellion of his will. On the other hand, he beholds a new nature implanted in him, which wars against these corruptions; he perceives in his soul a tendency to GOD and the things of GOD, which was never there before; he finds a mind within him fully opposite to the "mind of the flesh," and differing from the men of the earth in its sentiments of those things which are usually called great and good; he loathes as perfect abominations, what were once the idols of his hopes and pursuits; and he perceives a light in his mind, and a joy in his heart, which are so far from being of the world, or having the least relation to it, that he possesses them clearest and strongest, when he is most secluded from the world, or most persecuted by it. All this ensued, not by the preaching, or the reading, of metaphysics, or moral suasion, or the like genteel (or rather Gentile) divinity of the times; but by the preaching or reading of *Jesus Christ* alone, and by the declaration of his gospel; so contrary and humiliating as it is in all respects tothe pride, and passions, and corrupt inclinations of man. From all this he argues, and surely argues well, that there is a wonderful change passed upon him; that Satan could not, nor would not, affect it if he might; that he had neither ability nor disposition to do it of himself; and that, certainly, what could enable him to master so many corruptions, to see such beauty in truth, to feel such a love for it, and to be made so happy by it, (all of these being a *spiritual*, as well as *new*, *creation*) must be necessarily above the common effects of nature, and nothing less than divine. The Scripture comes upon the mind, and describes these very circumstances as essential to and consequent upon faith; stating it as a universal proposition, that this *faith is the operation of* GOD alone, and the *effectual working of his power*.* Can any thing be more conclusive with such a man, that Jesus Christ, having done all this and promised to do as much more in him and for him, must necessarily be GOD, as well as man? If he had been mere man, he might have promised indeed; but all his promises would have died and perished with him: But, *because* he is GOD, he hath both promised and done, what only pertains to the truth and power of GOD to promise and to do. Indeed, to such a one, all this is more than

* Eph. iii. 7.

demonstrable; it is demonstration itself. Others may dispute and cavil, and rail, about the divinity of Jesus Christ; *he* cannot. *Christ* has given him *an understanding that is true*,† not visionary and floating in the head, but solid and joined with the experimental perception of the heart. Thus, *believing on Christ, he hath the witness in himself*,‡ and, in this frame, can no more doubt of the GODHEAD of his Saviour, than he can doubt of his own existence, and the evidences attending it.

'Tis remarkable also, that, among other proofs of the Redeemer's divinity, and among other mysteries of godliness, the apostle pronounces this to be one, that CHRIST should be *believed on in the world*. And, indeed, when it is considered, on the one hand, what a mean and forlorn appearance he made upon the earth, how he was sustained in his body by our common aliment through the bounty of his followers, that he needed clothing, and was exposed to pain and weariness just like ourselves, and especially that he finally suffered an horrid and scandalous death, leaving, to human view, all expectations of his future life and success in irreparable ruins; and, on the other hand, that the mind of man is always intent upon schemes of temporal happiness, wealth, and grandeur, while his body is irreconcileably averse to pain and sufferings; when all this is considered, it is a demonstration of the *kingly* power of JESUS, that such multitudes have in all ages, contrary to their carnal hopes and interests, and often with sure consequences of misery and death, declared themselves his subjects and testified their only hope to be in his name. It is such a miracle, that nothing but his own almighty power could possibly have performed, carried on, and maintained it, from time to time or that can do so from henceforward, according to his own promise, to the end of the world. If the heart could be reached by any *outward* proof; here is one absolutely unimpeachable. But the heart cannot *thus* be reached. It needs the very same miracle of grace to bring it into *this mystery of godliness*, which the church of God at large hath ever needed for its invincible support, and which it will continue to need to the end of time. The *internal* operation only of the Spirit of Christ can render any *outward* testimonies of him effectual for spiritual life and salvation. But if the outward testimonies of the gospel itself are only efficacious by that divine power, which is promised to accompany them; what force can those testimonies be expected to have, which are not only without Christ, but against him in all his offices, and which, in denial of, and direct contrariety to that power, lift up the pride and pretended capacities of a poor, fallen, ignorant, and miserable worm? We can only expect those

† 1 John v. 20. ‡ 1 John v. 10.

consequences, which have already appeared, in the open blasphemy of his person and mediation, and in all the daring ungodliness and lawless immoralities of the times.

The kingly office of *Christ*, thus inwardly exerted, is full of glory to his people, because it is full both of ability to save, and of dignity to bless, and becsuse it includes and comprehends all other offices and characters. His other titles of grace proceed from this, as from their source; and they centre finally in it, as their end. His *prophetical* office, is to teach his people, that he is their *defence* and their King; and his *priestly* office is to exhibit the infinite and everlasting atonement of their *King* and their GOD. As a *Prophet* he convinces their understandings; as a *Priest*, he purifies their souls; but, as a *King*, he governs them in love and grace here, and will govern them in perpetual blessedness and glory hereafter. How happy then must *they* be, who are continually *taught*, for *ever pardoned*, and always *governed*, by the wisdom, blood, and righteousness of *Jehovah* incarnate! In one office, they have *light*; in another, *peace*; and, in the third, *security*. In the enjoyment of one, they in fact enjoy all; for, though indeed they may be *distinguished* in the order of experience and seen in different views, they can never be *divided* in their consequent operations and effects. Where *Christ* reigns as King, there he is *all in all*.

What a comfortable reflection does this office of *Christ* yield to the feeble Christian? When he is assaulted by violent temptations, or strong distresses of any kind, he is privileged to fly to *Jesus*, and his *King* in covenant, either for his power to subdue them, or for his providence to take them away. Promises and invitations, one upon another, are presented to him for his encouragement; assurances are given that he shall never perish, and that nothing is able to pluck him out of *Christ*'s hand; trials are sent, on purpose, that he might come and mark the truth of these promises and assurances: And, when he is enabled to come, how sweetly does he find the promises made good to his soul; what additions of strength does he gather; and what encouragement does he receive to support his faith and confidence in his GOD? None see, but tried and buffeted believers, the *absolute necessity* of this *kingly* office of *Christ* for their salvation. The same Spirit, which convinces of the urgent necessity of his righteousness to cover them, convinces also of the equally urgent necessity of his government to rule them. They plainly see, that if he were not *King over all*, he could not be *Saviour from all*, unto their souls. Salvation implies power; an infinite salvation, infinite power; an eternal salvation, an eternal power: And as power, infinite and eternal, can subsist only

in GOD, this power, subsisting in Christ, demonstrates him to be the GOD *of all power*. The doubting frames, the perverse desires, the rebellious wills, the depraved and languid affections, the refractory tempers, which (like so many *Canaanites* in the land) remain and will remain in believers below, absolutely *require* such a *kingly* Saviour as *Jesus*, not only to prevent harm and destruction, but to turn them to a profitable exercise and advantage. Christians would not know what enemies they have, did they not sometimes feel their malice and rage; nor the worth of their King, but for the evidence he continually gives them of his support. If *Christ* were not an almighty Saviour, the legions of sins and the legions of devils would block up the avenue to heaven, and force the strongest of believers into every possible distress and ruin. How then should all believers prize their King; and while some, who are strangers to GOD, and to the *plague of their own hearts*, are not only doubting themselves, but labouring, with a diabolical industry, to excite a doubt of his divinity in others; how ought *they*, who have tasted of his grace, to celebrate and testify the power, which bestowed it upon them? Their lives, as well as their lips, should convince the gainsaying world, that *they have been with* JESUS, that they are under the dominion of his Spirit, and have touched the sceptre of his love. And when they have passed from the *mount of corruption* * (like their Saviour) over the *Kedron*, the little *dark* rivulet, or that narrow strait, which divides them from *the lot of their inheritance* and the temple of their glory in heaven; how shall wonder and joy inflame their souls,

* Mount *Olivet* was so called (2 Kings xxiii. 13.) from the abominable idolatries once committed upon it; and it answers to the world, the mystic *Babylon*, or *destroying mountain*; as the same Hebrew name is translated in Jer. li. 25. Upon this *Olivet*, both topically and typically, Christ agonized for the sins of his people. He passed over, and *drank of the brook in the way*, that is, he *tasted of death*, and thus ascended the *mountain of holiness*, or the presence of GOD. Comp. Matth. xxvi. 42. Heb. ii. 9. In this he was the *forerunner* of his people. They are gathered from the spiritual *Babylon* or *Olivet*; they pass over and drink of the brook; and they ascend to the Mount Zion after him. This seems to throw light upon that controverted text, Ps. cx. 7. which, agreeable to the above comment, may be thus paraphrased: "He [CHRIST] in passing to glory, shall drink of the *dark brook* [which *Kedron* signifies] in the way to it, shall descend to the deep valley in which it lies, or, in other words, shall taste of death, and enter the grave; by which means, he shall not only lift up himself as the head of his people, but lift up their heads also in joyful hope, that as he for them is now entered into the holiest, so they, in their due times, shall follow after him."

in the clear prospect of what GOD *has prepared for them that love him?* With what transports shall they enter upon the full enjoyment of those crowns and dominions, which their King and their GOD hath laid up for them! They shall *see him*; they shall *be with him*; they shall be *like him. O joy unspeakable, and full of glory!* When shall we thus appear in the presence of GOD! When shall we cast our crowns at his feet, and for ever adore him! *Surely, I come quickly*, says the LORD. *Amen*, says the believing soul: *Even so, come*, LORD JESUS!

BRANCH.

THE Redeemer seems to have been described under this title, to inform the antient church, that the *Messiah* would shoot forth or spring, as to his human nature, from the race of man, and, in particular, from the royal line of *Judah*. It is very certain, that the Jewish church, from the instruction of its prophets, believed this of him: And the persuasion was so current, that the very common people (as we find in John vii. 42.) could assert, that Christ was to come *of the seed of* David, *and out of the town of* Bethlehem, where David was. For this reason, probably, the *Messiah* is not represented by this name, till some time after the death of David, from whom he was to trace his descent. Thus the prophet Isaiah speaks of him, as a *rod out of the stem of* Jesse, *and as a branch that should grow out of his roots, upon whom the* SPIRIT JEHOVAH was to rest.* The idea appears to be taken from a flourishing tree, springing, growing, and bringing forth branches; or, rather, from a tree cut down, out of whose roots should arise a scion or shoot, that God would bless and prosper. The Saviour himself adopts the similitude, and, to express the absolute dependence of his people on himself, declares, that, *He is the vine*, and that *they are the branches*, deriving sap from him, and bearing fruit by his support and vigor.

Though this image seems designed to shew the *human* nature of *Christ*, and to point out from what stock that nature would spring; yet, in one respect, it may also refer to his *di-*

* Isaiah xi. 1, 2.

vine essence in conjunction with his *humanity*; for he says of himself, *that he came forth* [as out of his proper abode, which the word signifies] *from the Father*,* and, therefore, must have co-existed with him, before the assumption of his humanity; and, again, that, *he and the* FATHER WERE ONE, and therefore they must have existed both co-essentially and co-eternally.

The office-character of this blessed BRANCH is most comfortably represented and illustrated by a variety of beautiful figures in the fourth chapter of *Isaiah*. *In that day* (at the appointed time) *shall the* BRANCH JEHOVAH *be for beauty and glory*.† The remnant of Israel (which, as we learn by the apostle, *is according to the election of grace*, Rom. xi. 5.) was to be made holy, clean, and fruitful by him; he would be their defence, light, glory, and refuge, from every enemy, and from every harm. And though to the world he would appear as a tender feeble *plant*, *and as a root out of a dry ground*, *without form or comeliness*, *or beauty*, *that they should desire him*; yet, like the palm-tree, he would flourish under the greatest oppression, and, however laden with his people's sins, would shoot up, and rise superior to all the incumbent load.

He was gracious to undertake, and he was able to perform, this arduous and unparalleled work of benignity; because he was a person in JEHOVAH, the self-existent GODHEAD. Were he a being inferior to the infinitely divine, the celebration of his offices with so much care of ceremonial institutions, and with the splendor of the highest images which the human understanding can conceive, not only seems an idle parade, but (with reverence be it spoken) would be the solemn revelation of a falshood from GOD; for he declares, by the mouth of his prophet that *he would raise unto* DAVID *a* RIGHTEOUS BRANCH [in distinction from *David*'s mere natural branches, which, like the

* John xvi. 28.

† Isa. iv. 2. The word for Christ the *branch* in this text is צמח, which is taken from a root that signifies a *rapid and vigorous increase*. So Christ, by his almighty power, spread forth his truth in the Gentile world, with astonishing rapidity, though the corruption of nature within, and the wickedness of the world opposed it, and though there was nothing, in its external appearance or motives, which could induce any man to receive it; but, on the contrary, every kind of temporal interest and terror to incline him a different way. The other word, rendered *branch*, as in Isa. xi. 1. is נצר, and signifies a *tender shoot*, which requires care for its preservation. This is beautifully applied to Christ, who took our feeble nature upon him, and condescended to be a babe in it, that out of apparent weakness he might shew his strength, and prove, that, in so low an humiliation, he could work out the salvation of his people,

other sons of *Adam*, were corrupt and sinful,] or a BRANCH *the* JUST ONE, *and that a king shall reign and prosper, and shall execute judgment* and righteousness in the earth: In his days,*

* These words, *judgments, testimonies, law, precepts, &c.* frequently occurring in the Old Testament, and particularly in that seraphic psalm the cxixth, seem in general but ill understood by the church of GOD at this time; though, when they were used in the antient language, and by the antient church, there was a particular meaning in them, and particular comfort and improvement were to be gathered from each of them. It has always been regretted by good men, that the holy tongue, calculated as it is to express in many instances spiritual things with a striking peculiarity, cannot be translated, *de verbo in verbum*, into any other language, whether antient or modern, without either detracting from the sense, or losing that peculiarity. The words above recited afford a remarkable instance of it: And as they occur frequently in the Bible, and especially in the Psalms, with much importance, the reader will excuse the length of this note, which is an humble attempt to explain them.

LAW.—By the word תורה, rendered *law*, we are not always to understand the law given to *Moses*, as is generally conceived of the term in the reading of the Old Testament, nor the law as a covenant of works, as is commonly understood of it in the New: But, when it is used in a higher and more absolute sense, it means the *general revelation of the mind and will of* GOD and the *comprehension, doctrine, or investigation* of his *decrees*. The Psalmist, therefore, in the psalm above referred to, when he speaks of *walking in* and *keeping the law*, is to be understood in an *evangelical* sense, as desiring to *comprehend* and *observe* the gracious revelation of all GOD's will, and to *meditate* upon it as containing the reasons of his gospel and grace, which the revelation of that will or law was ordained to convey to those, whose minds were prepared to receive them. This view the Psalmist appears to have had of it, when he says, that it *is perfect*, that is, (according to the apostle) able to make perfect or complete in divine knowledge, and thereby *restoreth the soul*. The word *law*, therefore, and the terms that follow, have a higher and nobler meaning than the merely literal one; or there would have been but little necessity or use for the commanded *meditation by day and night* upon a few short moral precepts, and a code of ritual observances. The whole law, in this view of it is (as Bishop *Lowth* justly observes) a grand and multifold allegory, which engaged the whole attention and discussion of the Jews. See Josh. i. 8. Psalm i. 2. and also a most elegant dissertation upon this subject in Bishop LOWTH's *Præl. de sacra Poesi Hebræorum.* p. 94. Edit. 3.

TESTIMONIES.—The word עדות, rendered *testimonies*, is derived from a root which comprehends the idea of *futurity*, and plainly points out, that the matters, to which the word is applied, have a reference to some *future* circumstances, which are *beyond* or *above* their present designation. Thus the tables of stone are called the

Judah *shall be saved, and Israel shall dwell safely* [or in the confidence of faith:] *and this is his* name whereby HE [the BRANCH] *shall be called*, or rather *which they*, [i. e. Judah and Israel, his people, whether Jews or Gentiles] *shall call* HIM, JEHOVAH

tables of testimony, because they not only testified GOD's present will, but looked forward to Christ who alone was completely to fulfil them. The tabernacle, and its appendages, which included the whole Jewish ritual, is also called *the tabernacle of testimony*; because it was calculated to form a sensible exhibition of those spiritual things, which Christ would, in *future* times, perfect and accomplish for the salvation of his people. The evangelical sense, therefore, which the antient believers, who *were Israelites indeed*, had of these *testimonies*, was their symbolic representation of GOD's future performances of grace, in the person and offices of Christ, for their redemption. These were all *amen*, or sure and faithful, in Christ; and the study of them *make the simple wise unto salvation.*

PRECEPTS.—פקודים. The word is derived from a root, which signifies to *visit, appoint, superintend, &c.* It relates to those institutions of the law, which point out the *visitation* and *support* of the church by the Messiah, the *shepherd* and *bishop* of their souls, and which were appointed as visible tokens of his spiritual presence and protection. These institutions, and the presence or visitations of God in them, were all *right* and *well ordered;* and therefore they could not but *rejoice the heart* of his people.

STATUTES. חקים signifies the *delineations*, *descriptions*, and *determinations* of GOD's holy will, which no creature has a right either to increase or diminish. Deut. iv. 1, 2. In the cxixth psalm the word seems to have a particular reference to the *ceremonial* law, which was wholly founded upon the *deliueations*, *types*, and *shadows of good things to come.* Thus, when the Psalmist says, *Teach me thy statutes*, he evidently means, "Teach me, O Lord, the spiritual "doctrine of these external rites, that, under the outward and vi- "sible signs, my faith may behold and pursue the glories of thy "inward and spiritual grace."

COMMANDMENTS.—The word מצות is a general term, and denotes all the *ordinances*, *injunctions*, and *commands* of GOD, whether *moral*, *ceremonial*, or *evangelical.* These were all *pure*, and pointed to the purification of a sinner in the covenant of grace; thereby *enlightening his eyes.*

JUDGMENTS.—משפטים. GOD's *purposes*, *determinations*, and *decrees:* The mysterious counsels of his righteous will, and the revealed ordinations of his irreversible grace. *Quicken me* (says the Psalmist) *according to thy judgments:* i. e. Let thy purposed grace replenish me with spiritual life. These are the *everlasting truth* of God; and they are not only *righteous altogether*, and *one equally so with another*, but were revealed to shew forth God's righteousness in providence and grace, and to bring his people into due subjection to and communion with it. *They are more to be desired*, therefore, *than gold, yea, than much fine gold; sweeter also than honey, and the*

OUR RIGHTEOUSNESS.* Words cannot be more express than these; that the *Saviour* is a *Branch* from *David;* that he is a *King* for the salvation of his people; and that he is JEHOVAH himself for their everlasting justification. But, lest any occasion of doubt should arise upon the vast comprehension of grace in this declaration, it is repeated, *line upon line*, in a subsequent part of the same prophecy, where the Redeemer is called the BRANCH of *righteousness* in the abstract; to shew, that he has power to make his people righteous, because he is *essentially* righteous, or *righteousness itself.*†

But, further, to prove the Saviour's assumption of *human flesh*, and that he was not to be wholly of the divine nature [as some of the antient heretics imagined;] another prophet‡ is enjoined to reveal him, as the MAN the BRANCH, who should build the *temple of* Jehovah, or raise up his church and people *into an holy temple in the* LORD. In this respect, he is also called JEHOVAH'S servant *the* BRANCH;§ because he would fulfil all his will, and perform the counsels of the everlasting covenant.

dropping of the honey-comb. Each *servant* of God is *made illustrious by them;* and, *in diligently observing them,* is found עקב רב *the great end* of our being.

WORD.—דבר and דברה or אמר and אמרה. These terms are indiscriminately rendered *word* in our translation, though their sense, as well as sound, is not a little different in the original. In the 9th verse of the cxixth psalm, for instance, דבר is translated *word,* by which may be understood *what* is *spoken, revealed,* or *explained,* by GOD the WORD, either in precept or promise, to his people. It corresponds with the Latin word *loquor. Wherewithal shall a young man cleanse his way?* The answer is, *By taking heed according to thy* (spoken or revealed) *word:* i. e. the expressions of thy will, communicated either immediately from דביר the oracle in thy holy place, or mediately by the prophets and their writings, inspired by thee. The noun masculine אמר is justly applied to GOD the WORD. Thus in psalm the xixth, it is delightfully sung, *The heavens declare the glory of* GOD, *and the firmament sheweth his handy work. Day unto day proclaims the* WORD, *and night unto night declares* his *knowledge. Without the* WORD, *and without* his *words* (or revelations) *their voice is not heard:* i. e. they are misunderstood and perverted, unless they are referred to the WORD who made them. And that the Church of *England* concluded, that this whole psalm related to Christ, appears from the appointment of it for *Christmas* day, as declarative of his *divinity* and *glory*. (see WHEATLY'S *Illustration of the Common prayer*, c. v. sect. 3.) The feminine אמרה denotes what is said in a strong *active* sense, implying (like its root, and like the Latin *dico*) power and energy in saying. Thus GOD the WORD SAID, *Let there be light, and there was light.* Comp. Gen i. 3. with John i. 2.

* Jer. xxiii. 5, 6. † Jer. xxxiii. 15. Dan. ix. 24.
‡ Zech. vi. 12. § Zech. iii. 8.

Though this *Branch* is said to spring both from JEHOVAH and from *David*, as appears from the texts recited, he is not *two persons*, as the *Eutychians* have imagined; nor was he to be *two Messiahs*, as the *Rabbins* dream;* but one person of two natures, namely, the human and the divine.

Under this natural image, there appears a beautiful illustration of the relation that subsists between Christ and his people. All *the fruits of righteousness, with which* believers *are filled, are by* Christ Jesus *to the glory and praise of* GOD.† *As the branch cannot bear fruit of itself, except it abide in the vine; no more can* they, *except* they *abide in* him.‡ They, like so many dependent boughs, derive from him, *the emphatical Branch*, all their life, strength, and nourishment; nor can they vegetate a bud, or produce a leaf, a blossom, or a fruit, but in him and by him. And, as is the tree, so is the production. *If the root be holy, so will the branches.*§ The branches of Christ produce fruits, that bear a likeness to the nature of *Christ*. It is impossible to be in *Christ* without producing fruit; for there are no barren branches in him. *Christ* is not a *cumberground*, nor may his people. *His* life virtually feeds them with life; and *because he lives, they shall live also*. He has done every work for them, that was requisite to make them *alive unto* GOD; and he does every work, in them, that is necessary to keep them so. He shall bear the glory‖ (says the prophet,) to whom indeed all glory is due; and they shall be glorious in him that GOD may be all in all.

The stock of man became dead and corrupt through the fall. Sometimes a branch appears, that seems to discover life and to bear fruits; but when these are tasted and tried, however fair to the eye, like the imaginary apples of *Sodom*, they are

* The *Jews* fancy to themselves the advent of two *Messiahs*; they call the one, *Messiah Ben Joseph*, or *Ben Ephraim*; and the other *Messiah Ben David*. The *former* is to begin the work of their carnal deliverance, by bringing them into their own land, and subduing the sons of *Ishmael* and the sons of *Esau* (the *Turks* and *Christians*) but shall finally perish in his war with *Gog* and the great *Armillus*.—This *Armillus* they feign to be a monster or giant twelve cubits high, who is to set up for the true *Messiah*, and to fight against *Israel*. The *latter* (*Messiah Ben David*) is to appear upon the death of the other, to complete the Jewish conquests, and to instate them in the full possession of their antient territories. ——What madness and nonsense is the human mind susceptible of, when it is left of GOD, and exposed to its own corruption and depravity! How truly does the great *Messiah*, whom they rejected, describe them as persons who *seeing, see not; and, hearing, hear not; and who do not understand!* Matt. xiii. 13.

† Phil. i. 11. ‡ John xv. 4. § Rom. xi. 15.
‖ Zech. vi. 13.

altogether filth and ashes within. Nor are rotten trees more replete with vermin, or less capable of being applied to a good purpose, than the nature of man is unfitted, while overrun with corruptions, for the intrinsic acts or intentions of righteousness and truth. This is a just, though an humbling, picture of man: Nor can he possibly recover himself from this dreadful state, any more than a rotten tree can renew its former vigor, or give itself the life, which it enjoyed before. But though this decay of human nature from all true holiness is declared by the Scriptures, and is visible to every eye; yet, because a luxuriant gourd twines round the stock, or some baneful ivy invests the branches with green, careless observers have fancied the tree to be alive, and have admired the specious verdure without, insensible or regardless of the death within. What was said of the *Athenians*, may be said of all men; that, if they know what is right, they have no will to do it.* True it is; though man's heart became dead to GOD, and the things of GOD, through the fall, pride and presumption were then quickened; and are the barren ivy and the bitter gourd, which yield all the ornament and all the fruit, which he possesses, or indeed desires to know. The ax must be laid to the root of these; and every plant, which the Father of mercies hath not planted, must be rooted out; before the tree can be recovered to life, or when recovered, *bring forth its fruit unto* GOD.

If these things are so, it must highly concern thee, reader, to consider, whether thou, who art *a wild olive by nature*, art grafted by grace into Jesus Christ, the true olive branch of life and peace, or not. If thou art not, here is one rule, by which it may be known—All these things will appear *like idle tales*, and seem as impertinent to thy comfort and happiness as water, spilt on the ground, is lost or unfit for the use of man. Spiritual things must be always tasteless and insipid, where the faculty to relish them is not imparted. The soul, in such a state, is restless and unsettled; it scarce knows what it seeks, whither it is hastening, or what will be the end of its being. In the language of the satyrist,

> *The mind when turn'd adrift, no rules to guide,*
> *Drives at the mercy of the wind and tide;*
> *Fancy and passion toss it to and fro,*
> *A while torment, and then quite sink in woe.*

At the thought of the world, and its amusements, honors, or riches, thy heart beats for joy: At the thought of *Christ* and his salvation, the same heart drops like lead; all seems flat and lifeless; and the idea is too dull for a moment's entertain-

* CIC. *de Senect.* § 64.

ment.—The reflection is melancholy; and thy aim will be immediately to get rid of it. Thou wilt covet the pleasures of sin for their short season; and though (as the Rabbins say truly enough) "it is the property of a beast not to fear sin," yet thou dost not often fear it, nor its final consequences, more than the beasts that perish. This is thy sad but true condition, and the condition of all men in their state of nature. *Babtist Mantuan*, (the monkish Poet) wrote history, as well as verse, in the following lines:

Ambitiosus honos, et opes, et foeda voluptas
Haec tria pro trino numine mundus habet.

Ambituous honor, wealth, and pleasure,
These sordid three in one combin'd,
Are the world's trinity and treasure,
The God of ev'ry fallen mind.

But can there be a surer proof than this of alienation from GOD, and of being *in the gall of bitterness and in the bond of iniquity?* How could a man live in heaven with comfort, who is either ignorant of, or hates the business of heaven? The place of joy and praise, to him, would be miserable. Having no spiritual faculties for its enjoyment, it would seem another hell to such a person, were it even possible for him to be there. It must be the same, O unbeliever, to thee. It is impossible for thee to love GOD, and at the same time to fly from him: And, if thou lovest not GOD, 'tis plain thou hast yet no evidence of his having set his love upon thee. *Unto you that believe* (says the apostle) *Christ is precious.** But *Christ* is *not* precious to thee; and, therefore, though like many others thou hast fancied thyself a believer from the cradle, thou really hast never believed at all. True believing is FAITH; and *without faith it is impossible to please* GOD. Faith is that gracious principle, wrought in the soul by the Holy Spirit, which takes GOD at his word, and cleaves simply to him for the fulfillment of it. Faith empties man of himself; shews him his utter depravity by nature, and the vile enormity of his heart and life; cuts down his high opinion of his own will, strength, and righteousness; causes him to fear and to detest all unrighteousness; leads him to depend on *Christ* as the *only hope* of pardon, peace, and salvation; and is the channel of holy joys and of divine communion with the FATHER, SON, and HOLY SPIRIT. This is true faith; and, if thou hast none of these evidences of faith in thy soul, whatever thou *mayest* have hereafter, as *yet* thou hast no right to

* 1 Pet. ii. 7.

the title of a *believer* in *Jesus*: And, if thou diest (as thou hast lived) in this state, thou hast but too much reason to fear, that the *portion of the unbelievers* will be thy portion for ever.

To the *Christian indeed*, this covenant-title of *Christ* is a precious title; because it points out to him the *freeness* the *certainty*, and the *perpetuity*, of the love of GOD to his soul. The branches cannot receive sap with greater freedom and certainty from a flourishing tree, than believers are privileged to derive life from *Jesus Christ*. And as there is, in *Jesus*, no restraint of grace; so likewise, in him, there is no end of it. *Grace for grace out of his fulness*,* will be the theme to eternity. Glory is but the perfection of grace; and where grace is begun in the soul below, it provides a wing, and wafts up the spirits of the just to its own proper end and perfection above. BECAUSE *I live* (says *Christ*) *ye shall live also*. When the life of *Jesus* shall end, then must the Christian's; but never before.

This title also exhibits the *person* of Christ in a most endearing and reviving view. He was to be the Branch out of the stem of *Jesse*. When the tree is cut down, frequently there will arise a scion or sprig from the main stock, which will grow up again to another tree. The house of *David* was cut down very low indeed, when Christ sprang from it. In all respects, he courted (as it were) humiliation; and he would not appear from the lineage of *David*, till that lineage was upon a level with the lowest of the people. *He made himself of no* worldly *reputation*, because he sought no more in this world, then by what means he might gather his people out of it. He rendered himself lower then the lowest, that whoever might be lowest next to himself, should have no cause to despair. In this deep humility of Christ, the spiritual eye sees an unutterable glory. The honors of the world are nothing in the comparison, and lighter than vanity. Christ saved his people from the world, in contempt of all its glories, by lowliness and debasement. He saved them from all the powers of darkness, in a feeble body, and, to outward appearance, by weakness itself. He saved them from death by dying, and, from the ruins of the grave, by descending into it. All was humility and degradation in Christ, while he lived upon earth, that, by overcoming all the causes of that humiliation, he might raise up his people with himself to the highest pitch of glory. Thus, this Branch of the root of *Jesse*, rises higher and spreads wider than the original tree; and, though it sprang in one sense at first from the earth, it hath raised its top to the throne of GOD, and *its leaves are for the healing of the nations*.

* John i. 16.

Christ is the *King of peace*, and the GOD *of love*. He is the ample *Branch*, and the fruitful *Vine*. Doubting soul! There is nothing terrifying in these characters; nothing to make thee harbour hard thoughts of *Christ*, however hard thy thoughts may be of thyself. Unbelief alone separates thee from thy GOD, holds thy nature in darkness respecting his free salvation, and affords *Satan* a cover, from whence, with his fiery darts, he may annoy and perplex thy soul. Always remember, that thy very nature is thy worst enemy, the devil thy worst counsellor, and the world thy worst friend. *Continue*, therefore, *constant in prayer* (for prayer is the voice of faith; and faith and prayer are as correlative as the mind and the body) and say with *Austin*, "Lord, deliver me from the evil man myself; over-rule the counsels of *Satan*, like the counsel of *Ahithophel*,* to his own ruin; and banish the friendship and love of the world, thine enemy and mine, from my inmost soul."——GOD shall send thee a good deliverance. *Thou shalt be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; thy leaf also shall not wither, and whatsoever thou doest, it shall prosper:† Thou shalt not see when heat cometh, neither shalt cease from yielding fruit;‡ and thy waters shall issue from the sanctuary,‖* for ever and ever.

S T A R.

THIS is a title of similitude, when applied to persons (as it frequently is in the Scriptures;) and is meant to convey an extraordinary idea of them, in some illustrious offices or characters. It is used especially to describe the spiritual worth or brightness of particular angels or men. Thus, at the creation, it is said, *The morning stars sang together*, that is, exegetically, *all the sons of* GOD *shouted for joy*,¶ by which we can only understand the *angels*, who triumphed in that fresh instance of the majesty and power of their Maker. And, again, the king of *Babylon*, who is thought to have assumed the appellation of *the bright star* (in our translation called *Lucifer*,) the *son of the morning*, or glorious luminary of the day; inti-

* 2 Sam. xv. 31, and xvii. 14. † Psalm i. 3.
‡ Jer. xvii. 8. ‖ Ezek. xlvii. 12. ¶ Job xxxviii. 7.

mating, in a blasphemous way, that all nations depended upon his splendor; is said to be *cut down to the ground;* because, among other impious presumptions, he had boasted *to exalt his throne above the stars* (which there imply *the people*) *of* GOD.* The preachers of the gospel are likewise called *stars*, and sometimes *angels;* when they shine forth in the glories of their Redeemer, and display the rays of heavenly doctrine in their lives and conversations. Private Christians are also privileged to be such stars below, as to *let their light shine before men, that they, seeing their good works, may glorify their* FATHER *which is in heaven.* All these, in their several capacities, must and do *shine as lights in the world*, and are, according to their degrees, conspicuous *as a city upon an hill, which cannot be hid.* And though *one star may differ* now, as well as hereafter, *from another star in glory*, yet the least star *is* a star, *must* give light, and *cannot but shine.* Nor are they *meteors*, which only give a sudden blaze, and then are no more; but *stars*, which excel in splendor below, and which shall cast forth uninterrupted rays of glory in the firmament of GOD for ever.

To describe another beam of the majesty of JESUS, an unholy prophet was compelled to proclaim him under this distinguishing title. He was to be *a Star* to arise *out of Jacob*,† on purpose to deliver his people, and to subdue their enemies. And, whether by this was metaphorically meant the great luminary which we call the *sun*, or not, there can be no doubt, but that this Star was to exceed all other stars in glory, and to be distinguished by his own peculiar lustre; for *the Gentiles* were to *come to his light, and kings* (the *kings and priests* which he would *make to* GOD *and the* FATHER) *to the brightness of his rising.*‡ All, who give light in heaven and in earth, give light by his beams: His alone is an unborrowed, an underived, lustre, because of him alone it can be said, that he is *the brightness of the glory, the express image of the* FATHER'S *person*, (for by him alone we know the Father) and that he *upholdeth all things by the word of his power.*§ He is *the Day-Star*, which *ariseth in* his people's *hearts* below, and which guides them (as his emblem did the eastern *magi to Bethlehem*) by an unerring course, to the

* Isaiah xiv. 13.

† Numb. xxiv. 17. In reference to this remarkable prophecy, it is supposed that an infamous impostor among the Jews, in the time of the emperor *Adrian*, assumed the title of בר כוכב, *son of a star*, the more easily to delude his infatuated countrymen, who seemed willing to have any but *Christ* to reign over them, and of whom a vast multitude perished in the rebellion, which this false *Messiah* had prompted them to raise against the *Roman* government. ‡ Isaiah lx. 3. § Heb. i. 3.

place of his rest above; and thus, by a most sublime and wonderful revelation, he hath declared himself to be the grand accomplishment of the Scriptures, *the root and the offspring of David, the* emphatically *bright and Morning Star.**

Doubtless, these *magi*, whatever outward phœnomenon or luminous substance they saw in the air, had some express revelation, that the bright object portended the great LIGHT *of the world.* A tradition might have informed them, that a *star* was to arise out of *Jacob*, and that its splendid rays would peculiarly be shed over the land of *Israel;* but it was some better light only which could have pointed them (as well as the *shepherds*, and all other believers) to its great antitype, JESUS, and induced them to *worship him* with divine adoration, in a stable, in the lowest poverty, and appearing with all the littleness and inability of a babe.†

The heathens, misled by a thousand *lying vanities* and superstitions, paid their adorations to the stars; and the heathenized *Israelites* are reproached for *bearing the tabernacles of* Moloch *and* Chiun *their images, the* star *of their gods, which they made to themselves:*‡ But JEHOVAH JESUS is the only *everlasting Light;* and the ALEHIM of heaven, the only source of grace and glory.

* Rev. xxii. 16.

† The elder SPANHEIM has ably considered the difficulties upon this appearance of the star to the *magi*, in his *Dubia Evangelica*, P. II. Dub. 34. to which the inquisitive reader is referred.

‡ Amos v. 26. Acts vii. 43. Various have been the expositions of these difficult texts; and, when so learned a man as *Selden* confesses, that he does not understand them, it may induce a modesty and moderation of opinion in most who follow him. However, it seems generally agreed, that *Moloch*, *Melchom*, or *Milcom*, was an idol of the *Ammonites*, (answering to the *Chronos* or *Saturn* of the *Greeks* and *Romans*, the *Mithra* of the *Persians*, the *Typhon* of the *Egyptians*, and the *Adrammelech* and *Anammelech* of the *Sepharvaites* whom the heathen nations worshipped, sometimes with obscene, and sometimes with barbarous rites. It is supposed, that the *tabernacle* of *Moloch* was only an imitation of the tabernacle of the *Jews:* as the idolaters were ever remarkable for copying and abusing the religious institutions, both right and wrong, of their neighbours.—*Satan* always inclined those, ver whom he had power, *to pervert the right ways of the* LORD. As to the word *Chiun* in *Amos*, which the LXX translate Ραιφαν *Raiphan*, and the evangelist Ρεμφαν *Remphan*, it is observed by several authors, that the letter כ *Caph*, in כיון *Chiun* being mistaken for ר *Resh*, and the letter μ epenthetically introduced; so considerable an alteration has been made from the Hebrew text. *Gyraldus* (in *Herc.* vit.) says, that the *Egyptians* called *Herculus* in their language *Chon;* and the *Persians* and *Arabians*, according to *Aben Ezra*, *Kircher*, &c. gave a nearly similar name to *Saturn*. Under differ-

In the night of nature, and amidst the darkness of this evil world, *Jesus Christ*, like the true polar star, attracts the needle of his people's faith and affections to himself, having first touched their hearts by the magnetic virtue of his living SPIRIT, who, from thenceforward, by the unerring compass of his outward word and secret illumination, steers them to *the haven* of peace, *where they would be*. Not a vessel, thus directed, can fail of making its desired port. No voyage upon the material sea can be conducted with such certainty of direction, and safety of passage, by the rules of art, as is the spiritual voyage of the children of GOD, by looking to JESUS, and by being directed by him. It is impossible to make shipwreck, when the course of a Christian lies to its right point: And because the Christian is not his own pilot, but under the guidance of that unerring SPIRIT, who alone can lead him into the truth; *to this point* his course, however wavering at times, through the strong blasts of corruption, does ultimately tend. *How happy* then *are the people who are in such a case! Yea, blessed are the people, who have the* LORD *for their* GOD!

As *Jesus Christ* is the resplendent *Morning-Star*, the *Day-Star*, *the Star out of Jacob*,* so it is thy privilege, happy be-

ent epithets, they all meant the *sun*. Thus *Macrobius* says, that the *Egyptian* priests signified by *Hercules* (the etymology of which he makes to be ηρας κλεος, *the glory of the air*) that he was τον εν πασι και δια παντων ηλιον, *the sun's energetic power in all and through all the material world*. The fable of his twelve labors is also thought to be only a mystical representation of the sun's annual revolution through the twelve signs of the zodiac; and *that* of his wearing a *lion's* skin seems to have been derived from the *Egyptian* astrologers, by which they implied, that the sign *Leo* was the sun's peculiar house in the horoscope. The *star* of *Chiun* or *Rempham* is supposed to have been a figure of the sun, or a star, depicted upon the front of the idol, of which there are many examples among the heathens; and it plainly shews, that the idols themselves, in their various forms, stood for representatives of some properties in that glorious orb, to whose honour they were principally devoted. Thus their priests used to invocate him by the titles of *omnipotent sun, spirit of the world, power of the world, light of the world*. It was (as *Maimonides* observes) the most refined degree of all their speculation, to consider God as the universal Spirit, and the visible universal nature as his body. Vide MACROB. *Saturnal.* lib. i. c. 20. SELDEN, *de Diis Syris*. Synt. ii. c. 14. KIRCHER. *Oedip.* Synt. iv. c. 22. HYDE *de Rel. Vet. Pers.* c. 5. GODWIN'S *Moses and Aaron*, lib. iv. c. 1. ROBERTSON, *Thes.* in rad. כון. POCOCK. *Not. in Maimon. Port. Mos.* p. 38. MAIM. *More Nev.* P. iii. c. 29.

* Numb. xxiv. 15. &c. By the *star* in this text, some of the Jewish commentators have understood the divine nature, or *Jehovah*; and by the *rod*, what the LXX have rendered it, ανθρωπος, or the

liever, to shine in his beams, and to become a star of light to his glory. They, who are stars of GOD, *must and shall shine*. There is not one of the etherial orbs, but which has more or less splendor, and must really be luminous in order to be seen; nor can there be a true believer in *Jesus* upon the face of the earth, who does not partake some ray of illuminating grace, or discover some reflecting beams of holiness and truth, visible in its measure to all men. The darkness of this world, with respect to *the things of* GOD, is so palpably obscure, that the least ray of grace, whenever or wherever it exists, must be obvious. The darkness itself will shew it by contrast; nor will it endure what is so contrary to itself. A person, without light in his mind, and grace in his life, has no right to the name of *Christian*, while he remains in that condition; for, instead of being a star preparing for lustre in heaven, he seems only a worthless clod, mouldering away into earth. They, on whom *the Star of Jacob* shines, and to whom he imparts his surrounding heavenly beams, find him a Star of potent influence, communicating his genial nature to their souls, dispelling the grossness of sin with the obscurity of error, and quickening them to every act and inclination of a new and spiritual life. And if JESUS thus shine upon thee in this polluted world, and scatter even glory upon the dunghill of thy outward man; in what splendor shalt thou appear, faithful soul, when thy dross shall become gold, and when thou shalt stand, in the full blaze of his glory, before the everlasting throne! O how wilt thou shine, when thou art immoveably fixed, like a star in the firmament, near the person of thy Saviour, for ever and ever! They who stand nearest to the *Morning Star*, will shine the brightest above; and they, who walk closest to Christ, receive most from him below.

But if it be thy grief (and it will be thy constant grief and regret) that thy graces now shine with a feeble ray, and that the life of faith and heavenly hope is weak within thee; look out of thyself, and turn thy attention to him, who alone can increase and strengthen, can guide and guard, thy soul to heaven. The light of grace may, to sense, appear languid and low; but, in reality, is is constant and sure. All the powers of darkness cannot extinguish it; and yet one sin can deprive thee for a time of all its comforts.—This may seem a paradox; but thy experience will prove the truth. 'Tis *Christ*, who gives the light; 'tis *Christ* who maintains that light; and 'tis *Christ*,

human nature: And accordingly the text hath been understood to declare the conjunction of both natures in the *Messiah*; to whom alone the prophecy can belong. See more of this in HUET. *Dem. Evang.* Prop. ix. c. 3.

who must perfect it in glory. And, blessed be GOD, he *will* perfect it; for he has solemnly engaged his person and offices, his attributes and perfections, not to *quench the smoking flax*, but to *make darkness light before thee, crooked things straight, and not to forsake thee.*—"Though thy grace be languid as the glimmering spark; though the overflowings of corruption threaten it with total extinction; yet, since the great JEHOVAH has undertaken to cherish the dim principle, many waters cannot quench it, nor all the floods drown it." *Hope*, therefore, *in* GOD; for thou, in a little time, shalt praise him for the gracious fulfilment of all his promises, and shalt know assuredly, that he is the light of thy countenance, the crown of thy happiness, the strength of thy heart, or, in a word, thy LORD, thy GOD, and thy GLORY.

JESUS on thee shall quickly shine
With beams of favor all-divine,
That heav'nly bright and Morning Star,
Which antient faith beheld from far,
Shall, with his own illustrious ray,
Burst forth to give thee lasting day,
Before thy ling'ring heart shall move,
And urge thy pace, and strength improve;
Nor suffer thy faint steps to slide
In error's paths, or lose their guide;
But all his radiant light and love
Shall point thee to thy rest above.

STRENGTH OF ISRAEL.

THIS title, STRENGTH *of Israel*, which occurs in 1 *Sam.* xv. 29. signifies, not mere passive strength, but energy, or strength carried out into act or effect; and therefore some translations have rendered it, the *victory*, the *triumpher*, the *conqueror* of *Israel*. It points out that active and continual strength of grace, which *Chrtist*, as the covenant-head, exerts *for* and *in* his people; and it includes also an idea of the same strength, *triumphant* over every opposition, and enduring

*throughout eternity.** Applied to this divine person, it denotes his almighty, victorious, and everlasting power; and therefore it is said in the context, that the STRENGTH *of Israel* will not *lie* (or deceive) *nor repent* (or change,) *for he is* NOT A MAN *that he should repent.*

Man had no sooner fallen from GOD, and lost his moral righteousness and original strength, than a Mediator was promised, who was to combat with the enemy of his soul and obtain a victory for him. Hence, war was declared against hell from the beginning, and earth was allotted for a time, to be the seat of it. It was not therefore without a particular designation of Providence, that the Jews were always in conflicts with enemies, from the time of their emigration from *Egypt* into *Canaan*, and after their establishment in it; and that they never obtained a victory, but expressly by the LORD, whom they were to acknowledge as the only giver of it. All this was but a type or shadow of what passes in the spiritual life, and an emblem of those conquests, which both believers then, and believers now, obtain through *Christ*, the *Strength of Israel. Enmity was put between Satan and the woman* (the church;) *and between his seed* (rebellious angels and unregenerate men†) *and her seed* (Christ in the church:) *It* (Christ) *would bruise his head* (crush and destroy his cunning and power) *and* Satan *would bruise his heel* (injure his inferior and subordinate nature.)‡

Christ has the justest claim to this title of *Conquering Strength;* because his Israel were *without strength*§ in themselves, and, but for his gracious interposition, must have fallen a prey to their implacable enemies. For this reason, the prophet speaks of him, as *treading the wine-press alone*, and having *none to help or uphold;* so that *his own arm*, or strength, *brought salvation to him, and his zeal* alone *upheld him.*‖ He declares, that *Christ travelling in the greatness of his strength*, took the kindest part in their sorrows and was moved by sympathy at their affliction; that, therefore, *in his love and in his pity he redeemed them, bare them* by his power, *and carried them* through his might *all the days of old.* If this be their happy case, we may well inquire, though in another sense, with the prophet; *Shall the prey be taken from the mighty, or*

* For this reason, an ingenious writer would rather construe this title of *Christ*,—*The* ETERNAL ONE *of Israel;* but, with deference, the root includes also the idea of *prevailing strength* or *power*. It would be no force upon the word, in this place, to construe it, paraphraistically, *The eternal and victorious* MIGHTY ONE *of Israel*. See JONES's Answer to *Essay on Spirit*, p. 175, 2d. edit.

† Matt. iii. 7. xiii. 38. xxiii. 33. ‡ Gen. iii. 15. Heb. ii. 14.

§ Rom. v. 6. ‖ Isaiah lxiii. 3, 5.

the lawful captive delivered? Or ask with the apostle, *Who shall separate us from the love of Christ*, who hath redeemed us from going down into the pit, and who being strong in might, will not suffer us to fail?

Jesus hath declared himself to be *stronger than the strong one armed*,* and proved himself to be the Son of GOD with power; by casting out devils from the bodies of men; by resisting every violence of temptation; by triumphing over death; and by vanquishing the united efforts of the powers of darkness.

The apostle expressly asserts him to be that divine person, of whom the Psalmist sings, and of whom he celebrates in his glorious names of JAH, JEHOVAH, AL, ALOAH, ALEHIM, ADONAI, SHADDAI, FACE of the ALEHIM, FATHER and JUDGE, throughout one of the most sublime and seraphic hymns† in the Book of GOD. This blessed Redeemer was he, who *led captivity captive*, who *scattered his enemies, and proclaimed his everlasting name.* This was he *who went forth before his people in the wilderness; who sustained them there;* who alone, as *Jehovah Adonai, hath the issues* and deliverances *from death.* If the testimony of an inspired writer can be credited, the sixty-eighth psalm was penned for the *Messiah;* he actually accomplished all that is written of him in it; and it suits him, and him only, as the great Deliverer and Redeemer of his people. And if this psalm do really belong to CHRIST (which no man, who pretends to believe the Bible, can refute or deny;) there is full, precise, and insurmountable evidence in it, that the *greatest* names which are or can be applied to the GODHEAD, and the most stupendous acts that ever were performed by him, as the object of our faith or sense; are expressly, particularly, and infallibly applied to the REDEEMER. The proofs in this one psalm, standing with the apostle's exposition of it, are in themselves sufficient to demolish the whole preposterous system of the *Arians* and *Socinians*, respecting the inferior Godhead, or mere humanity, of the *Messiah.* 'Tis however a striking instance of the superlative cunning of devils, that, while they believe and tremble at his name, they have the address and ability to beguile poor mortals into an opinion, which, if true, would annihilate CHRIST; or which, being false, must destroy themselves. And it is also an instance of the surprizing corruption of man, that persons should acknowledge the Scriptures to be a divine revelation, and yet dare to oppose and blaspheme the positive evidences of *Christ*'s divinity, which those Scriptures, almost every where, imply and contain. The following argument,

* Luke xi. 22. † Psalm lxviii. comp. with Eph. iv. 8.

taken from this idea of *strength* used in the Scriptures, is by itself sufficient to prove the divinity of the Lord Redeemer.

The Psalmist says, JEHOVAH ADONAI *is the* STRENGTH *of salvation:**

The evangelist affords us the assumption: CHRIST is the HORN (a well known Hebraism for *strength*) *of salvation;*† and *none other:*‡

CHRIST, therefore, is JEHOVAH ADONAI, or the saving and omnipotent GOD.

It would be long to adduce the many other arguments, or to recapitulate the various instances, which might be drawn from the Bible, declarative of the omnipotence of *Jesus Christ*. *He* is indeed almost continually exhibited as the *Strength* of his people, and *they* are as continually exhorted to look up to him, and to be *strong in the power* of HIS *might*. For their sakes, *he spoiled principalities and powers, and made a shew of them openly, triumphing over them in himself:*§ And to him, sitting upon his throne, the redeemed ascribe salvation and *strength*, and to him give thanks, as the *Lord* GOD *Almighty; who is, and was, and is to come*, and who had taken to him his own *great power*, *reigning* and triumphing over his enemies for ever.‖ He says of himself, that *whosoever liveth and believeth in him, shall never die:* But, as the man is accursed, who maketh flesh his arm, and whose trust is not in GOD; it necessarily follows, that whosoever *liveth* in Christ, and *trusteth* in Christ, liveth and trusteth in GOD. The Scripture would otherwise contradict itself in the most essential point, respecting the *object* of our faith: Nor is it at all conceivable, any more than it is at all revealed, how it is possible for us to *live in* a creature, as believers are privileged to *live in Christ*. And, therefore CHRIST is GOD.—But if men do not *believe the record that* GOD *hath* uniformly *given of his Son*, and the plain declarations, in consequence, that prophets and apostles have made concerning him; neither would they believe, to any real purpose, though one should rise again from the dead. None are so blind as these, *whom Satan hath blinded*, nor any so hardened as they, who, in the conceit of their own knowledge and ability, are left by GOD to that hardness, with which sin hath steeled the heart, and which is impenetrable by any power for good, but the power of omnipotence itself.

Since then *Christ* is both STRENGTH *for* his people to subdue their enemies, and to remove every obstacle laid in their way

* Psalm cxl. 7. † Luke i. 69. ‡ Acts iv. 12.
‖ Rev. ix. 15, 17. xii. 10. xvii. 14.

to eternal life ; and also STRENGTH *in* his people, to enable them to hold on and to hold out through their earthly pilgrimage and warfare ; it highly behoves those, who have been made willing in the day of his power, to rely upon, to rejoice in, and to testify of, his Godhead and glory.

If *Jesus*, by his *own power*, hath made an end of sin ; hath answered the holy law by divine obedience, crowning it with everlasting honour ; hath fulfilled its penal as well as its preceptive requirements, by offering himself up as a spotless sacrifice, as well as by bringing in an everlasting righteousness, which, through the eternity of his nature, can everlastingly justify ; and if he hath bound Satan, and overcome all evil, in order to clear his people's way to glory ; he is just such a Redeemer, as the convinced sinner wants, and exactly such a Saviour, as poor, out-cast, wretched and helpless creatures can require. The tidings of such a Mediator is like the dew from heaven to their thirsty souls : Nor would they forego *the joyful sound* and *lively hope* of such a dear Lord, for a thousand or ten thousand worlds.

But if this gracious Redeemer add to his victories, as a conqueror *for* them, some blessed tokens of his sovereign power, as a conqueror, *in* them ; if he deliver them from being the slaves of sin and Satan ; if he rescue them from the painful drudgery of serving a thousand unruly lusts and passions ; if he release them from being miserably fooled by a deceitful and perishing world ; and if he bring them into the glorious liberty of the children of GOD, by removing their doubts and fears concerning death and eternity : *This* is the very deliverer, and the very salvation, which a fainting, oppressed, and sin-hating pilgrim could desire.

And all this is as sensibly experienced, and as demonstrably known, by the children of GOD, as the sun is known and felt to shine at noon-day.* The " wretched joys of worldly

* For a most convincing proof of this truth, among a thousand which might be mentioned, the author is happy to instance the meek and holy life, with the peaceful and blessed death, of his truly Christian and respectable friend, the late Mrs. TALBOT. The reader may be both edified and delighted in perusing an account of her most joyfully solemn transit from earth to glory, given by the Hon. and Rev. Mr. Cadogan, in a pathetic and excellent discourse on Rom. viii. 35. published on the occasion. Were all Christians like that amiable " Mother in Israel," the following lines, which were excited by reading this sermon, would be as applicable to them, as indeed it is to be wished they might be to all, who profess to *follow Jesus in the regeneration*.

Redeem'd from slavery of earth,
In CHRIST renew'd by heav'nly birth,

men, flourish like dismal weeping willows, watered by a ditch; poor the figure they make; flux and obscene the ground on which they stand: But the joys of believers flourish like cedars of *Libanus*, from the fountain of heaven, and are rooted in a rock—the Rock of their salvation." These are as tokens *within them*. And if any scoff at this internal evidence, which the Lord gives, and hath promised to give, his people, concerning the truth of his salvation; it may be taken, *ex confesso* and for granted, that they *know not* that evidence: And if they do *not* know it; how can they, with the usual pretence of superior rationality, presume to *judge* of it? To say, that some people may be *deceived*, respecting the possession of this evidence, is saying nothing; unless it could be proved, that the *evidence itself* is a *deception* and that GOD's promise of giving it is *untrue*. But, as this cannot be done; the hypocrisy of some professors can no more invalidate the truth of GOD, than the more direct oppugnation and malevolence of its enemies.*

Which only CHRIST could give;
Patient, submissive, humble, mild,
With life and conscience undefil'd,
See how the Christians live!

Looking to JESUS as their friend,
Waiting for glory as their end,
With ardent, longing eye;
Yielding with joy their latest breath,
And rising o'er the force of death,
See how the Christians die!

* There are professors, (with grief be it said) at this time, who indulge some strange pretensions of living without or above this *internal righteousness* received from CHRIST by the agency of the Holy Spirit, and who content themselves with an imagination, that Christ is as well their sanctification *out of them*, as their justifying righteousness; that they are partakers of his holiness, only as it is *in himself*; and that they are not to *derive it* from him, so as to be actuated by it in any respect as a principle of holiness *within them*. It is only necessary to say, that the vilest *Antinomian* fruits have been already produced by this *Antinomian* tree; and that this could not posssibly produce any other; because, where Christ is not the root of influence and the channel of union between God and the soul, the soul must naturally act upon its own powers; and these, since the fall, are altogether *earthly, sensual, and devilish*. ——The whole Book of God condemns such futilities, and, in all its parts, points out Christ, not only as Jehovah our Righteousness, working *all our works* for us as the meritorious cause of salvation, but as Jehovah our Righteousness, working *all our works* in us as the very life and earnest of that salvation, which soon shall be fully possessed in glory. See Isa. xxvi. 12. Job xxxiii. 29. with Phil. ii. 13. 1 Thess. ii. 13. Hebr. xiii. 21.

The Christian, through infinite grace, *knows whom he hath believed*, and is divinely persuaded, that his Redeemer *is able to keep* the dearest concerns of his body and soul, *which he hath committed** to his care, through time for eternity. The world may rage, Satan may roar, the flesh may entice; but the believer's refuge is in the STRENGTH of ISRAEL, who can neither deceive nor change, and who likewise can neither be deceived nor be overcome. How happy, then, is it to fight under *Jesus*'s banner, in the full assurance of victory and triumph! How chearfully should the soldier of Christ venture forth under an all-wise, all-powerful, and all-victorious Lord! How transporting the thought too of finally sitting down with him, after a short warfare, upon a throne of peace and everlasting glory!† Then throughout an eternity as delightful as long, how ravishing the employment, how pleasing the study, how transporting the praise, which will engage all the faculties of the redeemed; in recapitulating the victories of JEHOVAH-JESUS; in exploring his motives of love, of wisdom, and of grace; and in celebrating his exuberant goodness in their unchangeable salvation? When the soul is thus enabled to cast *anchor within the veil*, and to reflect upon this blessed state of cessation from sin, and enjoyment of holiness and bliss; how can it refrain from crying out with the apostle, *I have a desire to depart, and to be with Christ, which is far better*;—infinitely more desirable, than the splendid wretchedness of this all-promising, yet all-deluding, world! Happy is the man, who, with a great believer of old,‡ can look beyond death, and say in his last hour, "I rest

This animadversion extends also to persons of an *Arminian* turn, who, believing the necessity of *personal holiness*, fancy the possibility of producing it from a power within themselves, or at least in concurrence with some grace aiding and assisting that power. But the truly experienced Christian knows, that all his life is *in* Christ, and must be derived, moment after moment, *from* Christ, in the *utmost dependence*, or by the *nearest union*. He *can do nothing without Christ* intrinsically and really holy: And, therefore, he lives upon Christ, that he *may do all things through him* and his strength. 'Tis treason against the Redeemer, in his view, for a man to talk of holiness in any thing without Christ; and an impossible case for a man to be truly holy, in the least degree, but from union with him. *He that hath the Son, hath life*, and will shew it; *and he that hath not the Son of God, hath not life*, and can exhibit nothing at most but a mere shining gloss, varnishing over the impurity of a fallen nature.

* 2 Tim. i. 12.

† "One eye on *death*, and one full fix'd on *heav'n*,
"Becomes a mortal, and immortal man." Dr. YOUNG.

‡ *Joachimus Curæus*, who died 1573. MELCH. ADAM. See also a treatise, entitled *Scripture-Truth confirmed and cleared*, by that ex-

" in the Lord, and in the acknowledgment, faith, and confidence " of *Jesus Christ*. O delightful glory, and desirable right- " eousness! O pleasant change and translation from sin into a " state of holiness; from darkness into light, and from death " into life!"

This is the happiness of those, who have the *Strength of Israel* for *their* strength, and who depend, in no respect, upon themselves, but upon him alone *for all in all*. Such feel and know themselves to be at most but subordinate agents in spiritual things, " moving as they are moved, working as they are " first wrought upon, free so far only as they are freed by " him," and neither wiser nor stronger, at any time, or upon any occasion, than he is pleased to make them. Of themselves they cannot do more than the apostles, to whom *Christ* said, *Without me ye can do nothing:* Consequently, they trust in no *active* energies of their own for good. Nor is their *passive* power, or resistance to evil, at all more conspicuous. They can neither command their eyes, their thoughts, or their affections, from sin; nor, in the evil day of sorrow, poverty, disgrace and terror, can of themselves, hold boldly on, and hold steadily out, looking to *Jesus*, their Lord, from heaven. They will all, with one mouth, confess, that they are nothing without *Christ*. Whatever they have here or expect hereafter; they have and expect all from their EVERLASTING STRENGTH alone. " Win CHRIST, win all," is their motto, which they wish to be ever inscribed upon their hearts. In short, *Christ* is all and in all to them; and it is the one desire of their souls, when they are in their right mind, to be all and for all in him. They would seek every thing with *Christ;* without him, nothing.

Reader, is this thy character and pursuit? At least, is it thy wish and desire? Look to the *Strength of Israel!*—If the wish be *real*, he gave it thee; for thou hast not one upright wish by nature in thy soul: And, if he gave it, he gave it as an earnest of the thing wished for; which also must come freely from him, who (blessed be his name!) knoweth *no variableness neither shadow of turning*.

perimental divine of the last century, the Rev. Mr. *Robert Fleming*, of *Cambuslang* in *Scotland*.

HUSBAND.

SO contracted is the intellect of man, that with great difficulty he apprehends any thing concerning the divine nature; and, therefore, GOD, in condescension to his narrow capacity, communicates his unutterable glories under various similitudes, taken from such objects of sense, as may most aptly communicate so much intelligence of himself, as may be necessary for human happiness and salvation. For this end, HE has entitled himself, in his several persons and offices by such names and appellations (in number above two hundred throughout the Scriptures) as convey a kind of detached or distinct view of his most glorious or most gracious attributes; so that the minds of his people, though unable to embrace one complex idea of those attributes, may, in such analysis or separation, meditate upon them in order, and gather the knowledge or comfort respectively contained in them.

This title of *Husband* is an endearing appellation; and therefore it is no wonder, that JEHOVAH the Redeemer, whose love for his people equals infinitude itself, sholud assume this character of the most intimate nearness and affection.

But, in order to be the *Husband* of his church, it was necessary that he should take upon him the *nature* of the church. There can be no social communion, without a communion of nature. This nature, therefore, Christ received by the wonderful operation of the Holy Ghost: In it, he appeased the justice of GOD; and, by it, he became the channel of every blessing to men. They, on the other hand, are made *partakers of a divine nature* through his mediation; and so they *have fellowship with the* FATHER and the SPIRIT, by union with the SON, who is their *Head* and *Fountain of life* for this very purpose.

As it was necessary for *him* to receive the *human* nature, that he might be the affectionate and proper Husband of his people; so it was equally necessary for *them*, that he should be *divine* and *everlasting*, since the mercies requisite for their salvation and comfort must, if mercies at all, be *everlasting* and *divine*. It would give them but small pleasure to hear of a Saviour for a *day*: And then to hear of a mere *human* Saviour, would take that pleasure, small as it [illegible], utterly away. In the

very reason of things (to which we may hear a frequent appeal upon other occasions) if CHRIST be the Husband of his church; if that church has been maintained by him in all ages and countries; if it now subsist in thousands of gracious souls, scattered far and wide; and if all these have, at all times, and do, every moment, receive the instances of his tender regard, influence and protection, and shall receive them without interruption and without end; can any man in his senses think and speak of such a Saviour and such a Husband, but as one infinite, everlasting and divine? Could a creature, be that creature who he may, attend to so many wants, supply so many desires, yield millions of gifts and graces, and maintain them all in glory; and all this, at one and the same time, in myriads of his espoused people, scattered over the earth, or received up into heaven?—A person, who can believe this to be the task and operation of created might, might next believe, that he is able to do it himself. The utmost difference between the rank of one creature and another; between the first angel in heaven, and the minutest animalcule upon earth; is not more than as the two extremes of an inch upon the scale of an infinite line; nay, the first angel in heaven, or highest created being in glory is the merest animalcule, and almost an absolute nothing, when compared with the immensity and infinitude of GOD.

Glory be to sovereign grace; we are not left, however, to these deductions of our own minds, cogent and convincing as they undoubtedly are, for the basis of our hope in *Christ*, as the Husband and Guardian of our souls: We have also *a more sure word of promise*, and the authority of GOD himself, by which we may depend on the care, power, and love of the Redeemer. *As a young man marrieth a virgin, so shall thy Builder* [or Maker] *marry thee; and as the bridegroom rejoiceth over the bride, so shall thy* GOD *rejoice over thee.** And, again. *Thy* MAKER *is thine* HUSBAND *(the* LORD OF HOSTS, JEHOVAH SABAOTH, *is his name;) and thy* REDEEMER *the* HOLY ONE *of Israel, the* GOD *of the whole earth shall be be called.*† One would think, that an *Arian*, a *Samosetanian* or a *Socinian*, must blush to talk of inferior deity, or created might, in the Saviour of sinners, after reading a passage, which gives so divine a description of him.—It would be fairer to renounce the Bible at once, than to

* Isaiah lxii. 5. Bishop LOWTH has observed, that all the translations, following the Septuagint, have erroneously rendered בניך *thy sons;* as though it were the plural of the noun substantive בן *a son;* whereas it is the participle *benoni* of the verb בנה *to build.* The word is applied to *Jerusalem* (as a type of the church) with peculiar elegance and propriey; as may be seen in the context. *Prælect. de sacra poesi Hebr.* p. 407. Edit. 3.

† Isaiah liv. 5.

endeavour (as some have done) to set it at variance with itself, with the analogy of faith, and (it might be added) even with common sense. Nothing, however, can be more strong than the words by the prophet. The *Redeemer*, the *Holy One* of Israel, the GOD of the whole earth, the LORD *of Hosts*, possessing an incommunicable name and nature, is the *Builder*, the *Maker*, and the *Husband*, of his church.

It would take up too much room to recite the many passages, which occur in both Testaments, bearing an allusion to the cordial and perfect communion between *Christ* and his people, from the institution of marriage, It seems a favorite, because the tenderest, idea to represent the intimate love and grace of our redeeming GOD. The Book of the *Song* carries this allegory throughout; and those, who have read their Bibles but little, must know, that it is a sacred image, used to illustrate the highest privilege and the most intimate access of the believer to his Lord. Some particular texts of this kind may be found in the note below.*

And how should it affect us with wonder and delight, with astonishment and joy, when we consider, that *Christ* is ours, and that we are his, in the bonds of an everlasting covenant! That such fallen, weak, and foolish creatures, as we are, should be so intimately related to the holy Saviour, as to become *members of his body, of his flesh, and of his bones;* would surpass the very belief of angels, who are most able to see the benignity of their Maker, if GOD himself had not declared it. Upon the foundation of such love to us, how ought we to love him again; and how shew the cordiality of our attachment, by our lips, our lives, our time, our all! They, who know most of *Christ*, will love him most, and will be most ready to confess, that they cannot love him enough after all. They can deplore, and often with tears, that, if GOD did not love and abide by them more than they can love or abide by him, even in their best moments; they must soon fail, and be undone for ever. How much more then may they weep over their "negligences and their ignorances," their thoughtless and their slumbering hours, which have been stolen away, or lost, without a ray of light, or sense of love, towards their best, and dearest, their nearest and everlasting friend!—Blessed be GOD, his mercy doth not depend upon *their* love to him, which is full of frailty; but

* Jer. iii. 14. xxxi. 32. Hosea ii. 19, 20. Rom. vii. 4. 2 Cor. xi. 2. Eph. v. 30, 31, 32. Rev. xxi. 2. St. *Austin* has a remark upon this subject, which probably is more ingenious than solid: *Sicut plures uxores antiquorum patrum significaverunt, futuras nostras ex omnibus gentibus ecclesias uni viro subditas* Christo; *ita noster Antestes unius uxoris vir significat, ex omnibus gentibus unitatem uni viro subditam* Christo. De bono conjug.

upon *his own* love to them, which is perfect and immutable. Here is the Christian's security; and here only he can rest his hopes for life eternal.

As GOD hath bestowed such abundant honor upon the state of marriage, it may not be wholly impertinent or useless to subjoin a few hints upon so interesting a subject, by way of suggestion or improvement. The greatest honor a Christian can do this sacred institution, and the greatest comfort he can receive in it, will arise, from *setting the* LORD *always before him* in the undertaking, from following the directions of his word, and from living by faith for all the mercies in the state itself, promised and declared.

The grand rule, or injunction, for *believers*, is, to marry ONLY *in the* LORD.* "Those that marry in *Christ*, cannot mar-"ry without *Christ*." Where that rule has been disregarded, unhappiness has ever ensued. Nor could it well be otherwise. Can two persons of different views, different hopes, different fears, different desires; in short, can a man and woman, who differ upon the most essential point in the world, and between whose course and whose end there is an everlasting difference and separation; be happy together in a state, where there should be but one wish, one view, one hope, one soul? As well might fire and water coalesce, as two such compositions, the believer and the unbeliever, harmonize together. Can two yoke-fellows, the one pulling forward towards GOD, and the other drawing backward towards the world, ever be easy to each other?—Well might the men or women tremble, who have hope in Christ, and yet dare to chain themselves to others who have none. And those especially might tremble the more who can presume to form this connection, from the unworthy motives of carnal considerations, or (as it too often occurs) from the base and sordid motives of worldly interest, or human pride. A partner, dead to GOD, must be a dead weight upon the soul; and (if grace, extraordinary grace, did not prevail) would keep it from rising to heaven: And even where grace should so prevail; the poor believer's heart would feel many a sore trial, would droop all the way through time, and at last enter into rest with many a bitter sigh. On the other hand, a unity of spirit, in the greatest and most important matter, would go far to overcome the subordinate differences of temper infirmity or prejudice, and doubly endear all the outward blessings of this common life. The grace of *Christ* assisting both, and enabling both to assist each other, would, like a doubled flame, glow stronger and brighter by communion. And the

* 1 Cor. vii. 39.

hope and expectation of each meeting the present partner hereafter in heaven, would almost necessarily render that partner the more endeared and valuable upon earth. While they remain below (as Bp. *Hall* no less justly than elegantly observes) "neither the husband nor the wife are any more their own. "Not only the wife, who is the weaker vessel, hath yielded "herself over to the stronger protection and participation of "an abler head; but the husband hath resigned his right in "himself over to his feebler consort; so, as now her weakness "is his, his strength is hers. Yea, their very flesh hath "altered property: Hers is his, his is hers. Yea, their very "soul and spirit may no more be severed, in respect of mu-"tual affection, than from their own several bodies."* This should be the aim and the conduct of Christians in conjugal society. And what are the considerations of any other kind, which can balance the thought of living for GOD and to GOD, with one whom GOD loves; and of being blessed together, not for a few years only, but throughout eternity?

As there can be no communion betwixt light and darkness, or betwixt a person of real religion and another of none at all; so there appears but little room for comfort, when the parties are of different persuasions and professions in religion. Bigotry to a sect may be expected often to attack, if not prevail over, the love to a person. And there are but few people, who having conceived particular prejudices in favor of any one party, can cordially entertain a candid and kind opinion respecting another. They have been taught, perhaps, in their earliest life, to be disgusted with some peculiarity; and, it must be owned, they are ready enough to view it, in its worst light, ever afterwards. 'Tis best, even among truly serious persons, not to hazard some consequences (which must be tenderly passed over) in attempting an union upon disuniting principles.

It may be expected, in mentioning this subject, that person, fortune, and other prudential considerations, should come under discussion. But it is unnecessary here. There is generally enough, if not too much, of the carnal mind in the strongest believer to prompt him upon these points, and to influence his conduct. It is not, however to be understood, that people are to run thoughtlessly into the chains, and to form this connexion with persons, whose views and habits of life, though sincere Christians, are not accommodated in any just measure to their own, or much less, to follow the wild dictates of a wilder imagination; but the sense is, that no contract of this kind ought to be formed among Christians, but upon Christian prin-

* *Occas. Medit.* lxxiv.

ciples; that there ought to be a union of the heart betwixt the parties, and a unity of sentiment in things pertaining to GOD; and that all other considerations should be subordinate to these most essential and indispensable requirements. Where the great requisites are wanting; the little earthly ones cannot purchase or procure happiness.

It was a rare case, and for its rarity deserves to be mentioned. An excellent minister of the gospel, who died in the year 1761, declined an overture of marriage, where the personal accomplishments and a large worldly fortune would have been thought by most people to have been very sufficient inducements alone, but which were yet heightened by the gracious sincerity of the person and the consideration likewise of her conversion to GOD by his ministry, though he highly respected the party, and had neither then nor afterwards any other attachment, and was himself in rather low circumstances at the same time; only, and because (as he said, and his truth could not be doubted by those who knew him) it should never be so much as suspected, to his own disgrace, or to the slander of the gospel through him, that carnal and base interests had been the measure of his proceeding.

Sentiments of the kind abovementioned seem necessary for the believer's own contentment in the choice and society of a partner. His own mind being calm and serene, calmness and serenity, from the unity of heart and principle with his partner, and from his influence over the rest, will most likely be diffused through all his family. What an excellent man said of Christians in general, is applicable to married Christians in particular, "It would be a good strife between them, one to "labor to give no offence, and the other to labor to take "none."* In that state of life, his true character will certainly appear. He will discover what he is, in a situation of no restraint. 'Tis a true saying in the political world, *magistratus indicat virum*; "the magistrate shews the man:" And it is equally true in the religious world, that the husband evinces the Christian. Let a man be friend, and father, and husband, and Christian, at home; and we may give him credit for all these characters throughout the world beside.†

* Dr. *Sibbes* in his *Bruised Reed*, &c.—A most comfortable book for Christians in trial.

† Dr. HORN, the present dean of *Canterbury*, hath so just and pious a remark upon this point, that it is copied here with pleasure. "When men *cease to be faithful* to their GOD, he, who expects to "find them so to each other, will be much disappointed. The "*primitive sincerity* will accompany the *primitive piety* in her flight "from the earth; and then *interest* will succeed *conscience* in the "regulation of human conduct, till one man cannot trust another

Taking our thoughts, however, from mortal men and mortal things; we may say with the apostle, that *the time is short*, and that *it remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possesed not; and they that use this world, as not abusing it; for the fashion of this world passeth away.* The believer's great concern is, that he be one with *Christ*, and espoused to him, by all the endearing ties of love and grace, in all the grateful means of holiness and duty, and through all the circumstances of his health, his life, and his calling. Thus *married to Christ*, he will be in union and communion for ever with *all that are Christ's.* He shall meet them all in glory, and dwell with them, never to part again. If *Tully*,† an heathen, could console himself with the thought of quitting a turbulent, disordered, world, and of enjoying the company of philosophers and his beloved *Cato* in another state: What reason has the Christian to exult in the promise of being brought *unto Mount Sion, and unto the city of the living* GOD, *the heavenly Jerusalem, and to the innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to* GOD *the Judge of all, and to the spirits of just men made perfect, and* (what crowns all) *to* JESUS *the Mediator of the new covenant! Blessed be* GOD, *he which testifieth these things, saith, Surely I come quickly.* May thy heart and mine, O believer, reply, *Even so, come, Lord Jesus!* Amen.

" farther than he holds him by that tie. Hence, by the way, it " is, that although many are infidels themselves, yet few chuse to " have their families and dependents such; as judging, and right- " ly judging, that *true* Christians are the only persons to be de- " pended on, for the exact discharge of social duties." COM. on PS. xi. 2.

† *De Senect.* § 88.

L I G H T.

THE religion, inculcated by nature, when rightly understood, is the religion of CHRIST. There is no material object about us, but which holds forth some spiritual instruction to the believing mind. Nature was intended for a sensible manifestation of divine grace; and though altered in many respects from its original construction, for the sin and punishment of man, yet it still points beyond itself, and leads the awakened soul, from matter and all its forms, to those intellectual contemplations which ever end in GOD.

There is nothing more familiar to our senses, and nothing, through its wonderful swiftness and exility, less cognizable by us, than the attenuated substance, which we denominate *light*. Air is solidity itself in comparison with it. The gross dulness of our animal senses renders the substance of light, and the swiftness of its particles, almost inconceivable by us. But, so far as we can conceive, we know, that swiftness is only a comparison of that which moves with that which standeth still; and all motion bears a relative proportion to the resistance of mediums through which it must act. Hence, that, which is too pure for the impeding action of grosser matter (as *spirit* for instance) cannot be affected by it, and so passes on from one point to another with a facility, which eludes the dull grossness of animal sensation. Distance, for this reason, is almost a nothing to pure spirit; and the nearer any matter approaches to spirit in itself, or the less resistance it meets with from what is upon or about it, so much the greater and easier is its velocity, and the less perceptible is its motion through that which is comparatively at rest. If spirit be connected with matter, as the soul is with the body, then the spirit can only proceed in that *ratio*, by which it can move the body; and hence the body is fitly compared to the soul's *prison*, or to a dead weight which *presseth it down;* for it cannot exert its own pure activity, but meets in its companion with that inertness or resistance, which GOD hath contrived to detain it as an inhabitant of this terrestrial world. And this conjunction of things, so heterogeneous in their natures as soul and body, is, when duly considered,

a most wonderful circumstance in itself, and a most convincing argument to divine providence and power. When spirit is detached from body, it can pass (and perhaps does pass through innumerable worlds) with all the inexpressibly active velocity proper to its being. But body can only act as it is acted upon, and proceeds according to the resistance of bodies more potent, that is, more compact, than itself. Thus, a ship cannot pass through the dense body of water so swiftly or so easily, as a balloon can pierce the more rarified substance of the air; the resistance to motion being less *within* the one than *within* the other (for *weight* is resistance) and the resistance *without* being also more lessened to the one than to the other: And so the earth itself (and probably the other heavenly bodies) has a yet more impetuous course; for the æther, surrounding its atmosphere, is so attenuated, as to form scarce any resistance to so weighty and dense a body, and therefore we that inhabit it feel nothing of its motion as we roll along upon it, tho' we move, in fact, many thousand miles in a day. *Light* and its *velocity* are still more astonishing to our conceptions; for those, who have made these matters their study, have calculated from repeated experiments, that this velocity is at the rate of above eleven millions of miles in a minute of time. Yet the motion of spirit being a substance of far greater subtilety, and far more removed from the perception of animal sense than light can be, must proportionally exceed it in rapidity, because it can pervade all the intervening mediums of place to place with inconceivably less resistance. But to HIM, who can meet no resistance at all from his creatures, how shall distance, or motion, or any other bound be prescribed; since he is always every where present, and can only be thought of, both in this view and in a higher, as that FULNESS *which* FILLETH ALL IN ALL?

Avoiding, however, as not immediately necessary to our subject, all physical disquisitions, we will consider the name of LIGHT (as the holy Scripture always considers every thing) in the *spiritual* use and instruction, which was designed by GOD, in applying the title to himself, and to his graces and blessings like so many rays, springing from him.

The light of the material world informs our visual sense with *precision*, *knowledge*, and *pleasure*: It affords us not only comfort, but *prosperity* and *security*, by its representation of danger and evil. It gives us a communion with other substances and things, and enables us to seek among them whatever is pleasing or profitable to our nature. We see, and know, and understand, by this wonderful medium, ten thousand circumstances, which would either elude the sagacity of our other senses, or be entirely beyond them.

'Tis not surprizing then, if nature preach her GOD,* that this distinguishing property of nature should be employed to speak forth some of his praise. And but *some* is it enabled to speak: For, *Lux diei, umbra Dei;* the very light of the day is but the *shadow* of GOD.† And if light itself, by which we receive so much benefit, and which is so familiar to our visual faculty, almost escape all human investigation; how much more shall he, who formed it, transcend our search, and, *though he be not far from every one of us*, how far must every one of us be from exploring him?

The original word אור, translated *light*, signifies light in *action*, or *essence*, light engaged for some purpose of use or advantage, and frequenly includes the idea of *fire*, and the illuminating *blaze* proceeding from it. It aptly represents the active, irradiating and vivific operation and influence of the GOD of heaven, engaged in the salvation, happiness, and glorification of man; and is, therefore, by an easy figure, often used to express them. In this view, the Psalmist sang, JEHOVAH *is my* LIGHT *and* (in consequence) *my salvation;*‡ and the prophet published, that JEHOVAH was the *everlasting* LIGHT of his people, and the ALEHIM *their beauty*, or glory.§ GOD, (says the apostle) *is* LIGHT, *and in him is no darkness at all.*

And is JEHOVAH the *Light of his people?*—We shall find, upon inquiry, that CHRIST is that very Light; the only one, who imparts light; and that he is, therefore, with respect to all in his person which is not human, the blessed JEHOVAH.

The proofs are so express, that but a very few of them need to be cited.

The prophet *Isaiah* calls the Saviour *a great Light*, in a passage of Scripture, which confessedly relates to Christ alone,‖ and which is applied to him by the evangelist *Matthew.*¶ The same prophet likewise calls him the *Light of Jehovah,*** *the Light of Israel,*†† and *the Light of the Gentiles;*‡‡ which titles are also, in the New Testament, pointed out as peculiarly belonging to him.§§

* *Read nature; nature is a friend to truth;*
Nature is Christian; preaches to mankind;
And bids dead matter aid us in our creed.

YOUNG.

† It was an extraordinary sentiment for an heathen (*Jamblicus*, the Platonist) that "God had light for a body, and truth for a soul." One might almost suspect, that he had seen the yet more sublime expression of the Psalmist, *Thou coverest thyself with light as with a garment.* Ps. civ. 2.

‡ Psalm xxvi. 1. § Isaiah lx. 19. 20.
‖ Isaiah ix. 2. ¶ Matt. iv. 14, &c. ** Isaiah ii. 5.
†† Isaiah x. 17. ‡‡ Isaiah xlii. 6. §§ Luke ii. 32.

John, his fore-runner, styles him, το φως, *the Light*, and the *true Light*, or that underived essential Light, which is the source of all the other light, that ever appeared in the natural, moral, or spiritual world. *John*, himself, by the testimony of Christ, was, indeed, *a burning and shining lamp*, or *candle*, ο λυχνος; but he had no flame or brightness, which Christ had not kindled from his own glory. At best, his was only the light of a planet, which first borrowed and then reflected the rays of the great Sun of righteousness. As with his representative luminary in nature, when this sun appears, the light of inferior orbs is swallowed up in his glory. The Latins called the sun *sol quasi solus*, because it always appears *alone:* And so does the incommunicable and essential glory of Christ. All the prophets and apostles were lights in the world; but none of them had any light of their own, or more than he was pleased to give them. The evangelist *John*, in his revelation, saw Christ the Lamb to be *the* only *Light of the New Jerusalem*.* It *had* no other; it *needed* no other.

The very Rabbins had also this idea of the *Messiah*, and believed him to be the Light of GOD and of the nations.† Thus R. *Solomon Gallus* expounds those words of the Psalmist, *Send out thy* LIGHT, &c. as relating to the great Deliverer of Israel, who was to guide their feet into the way of peace.‡

Christ himself professes to be *the Light of the world*;§ and his testimony, though of himself, is undoubtedly true. He gives *light* and *the light of life*;‖ because he is both *Light* and *Life* essentially in his own person, and can bestow it on whom he please.

And, if all these ascriptions and testimonies do not amount to a full evidence of the GODHEAD and mission of the Redeemer; it will be hard to say what can, or indeed to find any evidence at all, that can put to silence and surmount the cavils which ignorance or prejudice may propose. The names and the offices of Christ are so much beyond the characters and abilities of all the creatures, that one cannot but wonder, how any who profess to believe the Scriptures, should be so obstinate and perverse as not to acknowledge him, in the very terms of the once doubting *Thomas*, to be their LORD and their GOD. The best that can be said of them, is, what the Scripture will justify us in saying, that they deny this most essential truth, because his light *hath not shined into their hearts*. If they possessed a small degree of the apostle *Paul*'s faith and grace; they would make the same noble confession, and style the great

* Rev. xxi. 23. † HUET. *Dem Evang. prop.* ix. c. 54.
‡ REUCHLIN. *Cab.* l. iii. § John viii. 12. xii. 46.
‖ Ibid. and Eph. v. 14.

Redeemer, *the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man* (respecting the ineffable glory of his divine nature) *hath seen, nor can see; to whom be honor and power everlasting, Amen.**

From this brief review of the Scriptures, we have room and reason to conclude; that *Jesus Christ* is the *true Light*, essential and supreme as to his superior nature, because he is truly and essentially JEHOVAH. Opake matter might as soon have light in itself, as any being have the *light of life* radically and originally, without being GOD *over all, blessed for ever.*

The resplendent glory or light of *Immanuel*, as it shines forth in his own divine nature, is too illustrious and dazzling for the visual intellect of man. As the material sun shines too bright to be looked upon, by the human sense; so our souls are much more feeble to gaze spiritually upon the Sun of suns, and the unclouded light of infinite worlds. *Moses* longed to behold him; but Moses could not fully behold what he longed for.† The rays of the Redeemer's majesty, unveiled with human flesh, are too effulgent for the most ardent and confirmed faith, that ever yet was given to the sons of men. *Moses* saw Christ (for it was *he* who accompanied his people through the wilderness;) he saw him in his glory too; but it was only his אהרים, the resemblance of his future human nature, or what was *afterwards* to appear. He beheld Christ's divine nature by faith; and he beheld also with his bodily eyes (what only could be seen by them)the similitude of that *human form*, which, in respect of time and dignity, might indeed be termed his *back parts*, or the sensible and inferior vehicle of his glory. Spiritually, *Moses* must have known him, long be-

* 1 Tim. vi. 15, 16.

† Exod. xxiii. 18, &c. *Maimonides* takes this Scripture in a metaphysical sense. The sum of his comment upon it is; That *Moses* could not see a purely spiritual and intellectual being, as GOD is; because *Moses* was an intellectual being, existing in, or compounded with, matter and form. He could not comprehend GOD, in the verity of his essence, by his human intellect, unseparated from body. To conceive of GOD's essence aright, is to conceive of it in a total abstraction from all other modes of existence; which the human faculty cannot attain to, existing (as it does here) in so different a mode of being, as that of matter united with spirit. *Moses*, therefore, only understood of GOD, what he might apprehend by the channels of sense, and what, in respect of the transcendent excellence of his nature, might be justly named his *back* or *inferior parts*. MAIMON. *Proœm. in* Pirke Aboth, *apud* Pocock. Port. Mos. p. 231. See also much to the same purpose in his *More Nevoch*. p. 1. c. 54, &c.

fore this transaction, as the ראשון and אחרון (Is. xliv. 6.) the FIRST and the LAST, as the *head* and *beginning* of all things to the church, and the final *end* and *consummation* of all the counsels of grace; but he wished more particularly to see *how* GOD could be *manifest in the flesh*, and what that amazing conjunction of the divine and human natures was, by which he might be able himself to behold or communicate more nearly with JEHOVAH. The manifestation to *Moses* was extraordinary, and given for an extraordinary purpose; but the same manifestation, only in a way more abstracted from sensation, is the common privilege of all the children of GOD. These, for their comfort and assurance, under the impressions of divine grace, are allowed, not with bodily senses, or by outward visions, but in a holy and spiritual exercise of faith, to commune with, and to contemplate the divine nature through the medium of Christ's humanity, and thus to understand his eternal power and Godhead, through its ineffable conjunction with the nature of man. Here they can *behold*, and *with open face, as in a glass, the glory of the Lord; and*, in order to behold and understand him yet more perfectly, they *are* finally and fully to be *changed into the same image* both in body and soul, *from glory to glory, even as by the* LORD THE SPIRIT.*

This blessed privilege was preached to the antient believers by the *Urim* and *Thummim*† upon the breast plate of the high priest. *Urim* signifies *lights*, and *Thummim*, *perfections*. The names of the twelve tribes were written or engraved upon the precious stones, which, both from their splendor and beauty, and from the divine oracle attending them, as well as their spiritual import, might well be called by those dignified names. The spiritual *Israel* are *lights* in the Lord, and they are *instructed* and made *perfect* in Christ Jesus to their own salvation. There is a continual use made of *light*, as a metaphor, throughout the Scriptures; but, when it is applied to *Jehovah*, it may ever be taken to point out the second person in *Jehovah*, who took our nature upon him. He was *the* emphatic *Light*: Not the blaze of sensible light, not the splendor of ten thousand suns; but, above all these, *the Light*, because *the Life*, of all that lives, and thinks, and understands. In a particular manner, he is the Light, in being the High

* Thus *Beza* and others justly translate it; and, thus translated, it declares the personality and essential divinity of the third hypostasis in JEHOVAH. 2 Cor. iii. 18. For more evidence of this matter, see Vol. ii. *passim*.

† See a learned dissertation on the nature and use of the *Urim* and *Thummim*, among the antient Jews, in PRIDEAUX's *Connections of the History of the Old and New Testament*. Vol. i. p. i. b. 3.

Priest of his people. He bears their names upon his breast. He is their Light, their *Ur;* and they are lights in him, the *Urim* of the world. They are near his *heart*, and are worn upon his bosom: They partake also of his *strength*, and are borne upon his shoulders. In his *perfection*, they are *perfect;* and among them resides his living voice of truth, which leads them aright by his counsel, and finally brings them to his glory. He carries them into the holy of holies, by giving them an abundant entrance into his everlasting kingdom.

Christians, then, are to have light *in* themselves, though not *from* themselves. Their light is wholly derivative; and when *their Sun* does not illuminate, *they* cannot shine. They are indeed *lively stones*,* and *stones of fire;*† but, abstracted from his life and heat, they are like the stones of earth, without life or fervor. They were once, and would be always, if grace did not bless them, *darkness* itself in the abstract; and, when they became Christians, they had light it is true, but it was LIGHT IN *the Lord.* Christ gave them *his* Light; and he maintains it, given. *In thy Light* (says the Psalmist, addressing Christ) *shall we see light;* and, therefore, he prays, that this *loving kindness may be continued to them that know him.*‡

The men of the world, on the other hand, are constantly represented in a state of *darkness. They know not* (says Asaph) *neither will they understand; they walk on in darkness.*§ *The way of the wicked* (said the wise man) *is as darkness; they know not at what they stumble:*‖ And a wiser than he hath declared, that *the very light*, *which is in them*, *is darkness.* Hence their portion hereafter is called by the same name—*an outer darkness*—a darkness remote from every approach of light and joy, and into which whosoever is *shut out*, shall not be restored for ever. In this world, they are destitute of that light which is truth, and the life and peace resulting from it; but, in the world to come, they participate only of that everlasting night and sorrow, from which there is no redemption.

Sin is the cause and principle of all spiritual darkness, both in the people of GOD and in the people of the world. On the contrary, righteousness and truth constitute all moral, spiritual, and evangelical light. Faith, embracing the righteousness of Christ, is enlightened by him; and the believer, as he walks with Christ, will find encreasing light, both in his mind and experience. 'Tis a vain distressing hope, which many entertain, of obtaining light and peace, by any means, or from any quarter, but Christ alone. And where we do hear of faith in Christ alone, how few seem to know, that it is vastly above flesh and

* 1 Pet. ii. 5. † Ezek. xxviii. 14. ‡ Psalm xxxvi. 9, 10.
§ Psalm lxxxii. 5. ‖ Prov. iv. 19.

blood, to commit all hopes, all fears, all concerns, all joys, and, in fine, every thing which can affect either soul or body, simply and unreservedly into the hands of Christ, and so to live and bear up by this faith, as to pass on, often contrary to the very probability of aid, and to all the insinuations of sense. Indeed, our Lord says, *All things are possible to him that believeth;* but it is not always possible to believe, and never so in truth, but by the effectual working of a divine power. 'Tis easy likewise to be active (as we think) for Christ; and our hearts will take some pleasure, if not pride, in the honor of such activity; but to be passive to his holy will, to yield up ourselves to his disposal, as clay into the hands of the potter, and to rest satisfied with the issue; this is a proof of that genuine faith, which every one might wish to find in himself, and to see more of in the world. *Lot* petitioned for a *little* reserve in *Zoar:* And there is a secret corner in all our hearts, into which our WILL sometimes contracts itself, and seems to retire; but expands again upon occasion, and rushes out to the bitter annoyance of the soul.

Men may have also much apparent light in their understandings, and may not only know much of outward things, but also be able to subtilize, and raise nice distinctions upon, many or all the doctrines of the gospel. But what has been said concerning professors of divinity, may be equally applied to professors of Christianity at large, that "they know not a tittle of the things "of GOD as they ought, if by their knowledge they are not "delivered from the dominion of sin and the pollutions of the "world." The true apprehension of God is formed in the heart, with an increasing likeness to God. There is, however, a knowledge, which, because it is not real, shews its own falsehood, *by puffing up*. Indeed, it is hard to say, how far an unrenewed mind may penetrate into spiritual concerns, and be unrenewed after all. We have seen some advance very far indeed; yet miss the mark, as well as come to nothing at last. The devils know much of the letter of the gospel; but could they be acquainted, as a true Christian is, with the life and power of it, they need not put on the appearance of, for they would become in reality, angels of light. A true Christian hath not *so* learned Christ. "A renewed understanding (says "a good man) is not taught by words and sentences, be they "what they will; but by the mind of GOD and Christ in "them."* In a real believer, sound doctrine, and sound experience go together. GOD hath joined them; and no man can rightly put them asunder, It has been the fashion with some to speak contemptuously of doctrines, however evangeli-

* DORNEY'S *Contempl.* p. 133.

cal; but with no great wisdom. 'Tis GOD's peculiar glory to give his people light; and his knowledge is too precious to be despised. Sound experience is perhaps extremely rare, unattended with sound doctrine. The heart indeed might be warm, but if the head be uninformed; it could only produce *a zeal, which* (to say the best of it) *is not according to knowledge.* "Heat without light (said a great and good man) is the cha- "racter of the fire of hell." Whereas a clear head and a warm heart have not only most light *in* them, but send forth most lustre from *without* them. A dark empty mind may fitly characterize an unsettled professor; but a fervid glowing illumination of head, heart, and life, most happily becomes a Christian.

To the distressed and sorrowing believer, this name of LIGHT may impart many considerations of comfort. He wants a *present help in the time of trouble:* And what can be a more present help, than HE who exists every where and at all times? We lately hinted the immense velocity of natural light. But *that* is too faint an image to represent or express the swiftness of the LORD of *light*, in regarding the prayers of his people, when they call upon him. A ray of the sun may pass from that orb to the earth in a few minutes; but *instantaneous descent* is too long a name, with too tedious an idea, to describe the access of GOD to the hearts of the redeemed. He hears them, even before they ask, and, while they are asking, is already present with their souls.

Light, in the Scriptures, very frequently implies joy. 'Tis a natural cause of that chearfulness, which most people feel in a fair and shining day. But, in a sense far superior to this, LIGHT *is sown for the righteous*, and *gladness* [שמחה, the motion or vibration of that light upon the soul] *for the upright in heart.** When GOD *sends out his light and his truth* (and *his word* to command these *runneth very swiftly;*) then shall the spirits of his people rejoice, and be exceeding glad. They shall know a peace, a complacency, and sometimes a transport, which no worldly man can know, and no earthly mind conceive. 'Tis *the peace of* GOD himself; and therefore it is no wonder if it do *pass*, in *extent* to his people and in *nature* to the world at large, *all human understanding.*

Believer, thou art constituted a light in the world, and all thy real business in it may be comprehended in one word—SHINE! "*Let your light*, says our Saviour, *shine*, and *shine be-* "*fore men* too; that is not forbidden, yea 'tis commanded. "But 'tis thus commanded, *Let your light so shine before men,* "*that they seeing your good works*—yourselves as little as

* See more on this point, under OIL of GLADNESS. Vol. ii.

" may be—your works more than yourselves (as the sun gives " us its light, and will scarce suffer us to look upon itself)— " *may glorify whom?* You? No, but *your Father, who is in* " *heaven. Let your light shine*, it is given for that purpose; " but let it shine always to the glory of the *Father of lights.*"* O what a wonder of omnipotence is it, that a poor clod of earth, as dank and as filthy as a dunghill, should ever be so irradiated, as to send forth one ray of glory for GOD! Nor yet, believer, is this a ten thousandth part of thy privilege and portion. Thou art hereafter to *shine*, and in a very little while too, *as the brightness of the firmament*, and *as the stars for ever and ever.*† Nay more, thy Saviour exceeds the commission of his prophet, and declares, that thou shalt *shine forth as the* SUN *in the kingdom of thy Father.*‡ O live upon this promise! It exhibits a lustre and a dignity, that throws into shade all the honors and advantages of this perishing world. Shine on then, till thou shine, without a cloud of doubt or of sin, for evermore.

SHEPHERD.

SCARCE any one can be ignorant, that the office of a shepherd consists in feeding, attending, directing, and defending a flock of sheep; and that it is his duty to account for every one of them committed to his care.

The Holy Spirit hath chosen this emblem, and *Christ* hath applied it to himself,§ to express the vigilance, love, and protection, which the great Redeemer hath ever entertained for his people, and which he will manifest continually, till he hath brought them to his glory. In this view, nothing could more aptly express the conduct of his grace, or their absolute need of it, than the image of a *shepherd* and his *sheep*.

The *Messiah* was very early known, under this title, in the church of GOD. *Jacob*, when his family stood round his dying bed, and attentively sought the parting blessing from the lips of an expiring father, pointed his offspring to the author of all his mercies, as *the Shepherd of Israel*,‖ who had promised to

* Abp. LEIGHTON's *Comment.* on 1 Pet. ii. 9. p. 292.
† Dan. xii. 3. ‡ Matt. xiii. 43.
§ Isaiah xl. 11. with John x. 11, 12. ‖ Gen. xlix. 24.

continue those mercies to them. The Psalmist celebrates him under the same beneficent character,* and delights himself in the consideration and assurance of being found as a favoured *sheep of his pasture*. The evangelical *Isaiah* comforts the afflicted in *Zion* with the prospect of the *Messiah*'s appearance in this gracious office, and, in a heavenly rapture, calls upon *Jerusalem* and *Judah*, upon the whole *church of the first-born*, to lift up hearts and voices, and *to behold their* GOD. The other prophets proclaim the same good news; and when *the* SHEPHERD himself appeared, he would be known to his people under the same gracious name. He proved himself to be such in the days of his abode upon earth; and instances of his pastoral care and watchful regard have ever since and do now appear, though (as to his immediate presence) he be departed to heaven.

This and the infinite extent of his charge demonstrably prove, that this exalted Shepherd is divine. The most considerable of all God's creatures cannot be invested with his essential attributes and perfections. They are, and must be, peculiar to the Deity alone. Of these, undoubtedly, omnipresence is one. But the Redeemer, the Shepherd of Israel, must fill all time and all space with his presence; or the legions of fallen spirits, vigilant and sagacious as they are, while he guards a part of his flock in one region, might devour and destroy it in another. Yet *Christ*, as to his humanity, can only reside in a circumscribed limit; and the very condition and qualities of that inferior nature necessarily imply a bounded occupancy. He must, therefore, in order to exercise this pastoral charge as it requires, be the divine *Jehovah*, as well as the incarnate *Jesus*; and it becomes necessary, that *the fullness of the Godhead* (as the apostle says) *should dwell bodily* (really and substantially) *in him*.† Unless he were God, how could he attend, with an unwearied application, and with unwearied love, to the innumerable wants, infirmities, wanderings, and diseases, of his flock; scattered every-where, and every-where demanding him? How could he have such an intimate communion and intercourse with his people, separated by the utmost distance of earth, in the same moment; and, in the same moment, likewise continue his fellowship and his blessing with those of his fold already in heaven? Either *Christ*, therefore, is an *omnipresent* Shepherd, every-where attentive without omission and without failure; or he is not *the* Shepherd promised in the Scriptures, and requisite to fallen man. And if he be omnipresent (as the case demands,) he must necessarily be GOD; because omnipresence (as was observed) is *one* of God's incommunicable perfections.

* Psalm lxxx. 1. † Col. ix. 9.

But, beyond the absolute occasion, which the circumstances of God's people have, of an omnipresent pastor to superintend them; they have also the most urgent necessity for an *omnipresent* hand to supply all exigencies in their spiritual life. They have a thousand distresses, which require immediate relief; a thousand mental diseases, which need a present remedy; a thousand errors, which demand an instant correction. Who, then, beyond the immediate care of all these, could also heal ten thousand backslidings; who bear with a million of wayward petulancies and froward disaffections; and who improve the whole of an infinite multitude of infirmities, in an innumerable multitude of sinful, silly, straying sheep, to the particular advantage of *each* of them; but that omnipotent and omniscient JEHOVAH, who fills all things with his presence, and cannot be absent from any? Yet this SHEPHERD of *Israel* is described to be so minutely regardful of the sheep of his pasture, and so attentively concerned in the necessities of every individual of them, as not only to *feed his* whole *flock*, but *to gather the lambs with his arm*, to *carry them in his bosom*, and *gently to lead those that are with young*. It follows, therefore, that this SHEPHERD of *Israel*, so immediate in presence and so almighty in power, is (as the prophet styles him) the ADONAI ALEHIM, the LORD GOD.*

But the character of this Shepherd rises, if possible, higher in dignity, and reaches to an height, which neither men nor angels can fully comprehend; if he be considered in the astonishing wonders of his love. The infinitude of his presence and his power may create amazement; but the height and depth, the length and breadth, of his grace and his kindness, surpass all knowledge and comprehension, excite at once admiration and joy, and fill the wondering heavens with delight. To love rebellious man, who merited nothing but vengeance, was great; but to love him in the way he has shewn, is a vastness of affection, which nothing but an infinitude of mercy, none but GOD himself, could be equal to, or display. He submitted to the indigence of the meanest, to the distresses of the weakest, to the infamy of the vilest, to the very tortures of the damned; when he *laid down his life* for those, who only have used him with ingratitude, and who never can use him otherwise, if left to the perverseness of their own will. If this love of *Jesus* be not above all *created* affection; what is? Can men produce any thing like such an example, not only of disinterested regard, but of calumniated kindness, in the histories of the earth? No history, no memory, can furnish an instance of resemblance. Can even angels present a

* Isa. xl. 10, 11.

copy of such abused tenderness from among the higher orders of being, from the thrones, the principalities, and the powers of heaven? So far from it, they seem filled with astonishment at this exhibition of unparalleled goodness, and earnestly *desire to look into it.**

Thus, even reason, depraved as it is, cannot but conclude upon so plain a matter of fact, that JESUS CHRIST, the Αρχ.ποιμην, the *chief Shepherd*, is JEHOVAH himself, *whose mercy endureth for ever.*

But we have not only the evidence of reason, supported as it is, by the testimony of patriarchs, prophets, and apostles; nay, we have not only the assertion of *Jesus* himself when upon earth, to demonstrate the DIVINITY of *the Shepherd and Bishop of our souls;* but we have also the express declaration of *Jehovah*, given before the advent of the Redeemer, to confirm this essential truth. For thus saith JEHOVAH SABAOTH, the LORD *of Hosts*, by the prophet *Zachariah; Awake, O sword, against* MY SHEPHERD [the Shepherd of my appointment and decree] *and against the Man that is* MY FELLOW [or compeer:] *smite the Shepherd, and the sheep shall be scattered.*† This very prediction and declaration could relate to none but *Jesus;* who was indeed *smitten of* GOD, *and afflicted* with the sword of his vengeance drawn forth against sin; and accordingly he both applied it to himself,‡ and confirmed the application by rising again, in full demonstration of his own divine power.

It would exceed the narrow limits prescribed to these Essays, to enter into a large discussion of the suitableness of circumstances between this great Shepherd and the souls who are his sheep, or to dwell prolixly upon his ability to protect, feed, and govern them, and upon their dependence on him for every supply and blessing. This has been often and amply done already. The principal object here in view was, the argument for his *divine nature* arising from his *divine commission*, and from his capacity to execute it *completely*, *momentarily*, *infinitely*, and *eternally;* agreeable to the mind and will of the blessed Trinity, in the covenant of grace. If his divinity be established, all is established concerning him. How far the evidence advanced may satisfy the *Deist*, the *Arian*, or the *Socinian*, it may not be easy to say; but this may be said, that neither these, nor all the arguments in the world, can enforce a *spiritual conviction* and a *believing assurance* of this truth savingly upon the mind; unless the Spirit, who only can truly lead into divine knowledge, open the heart with meekness, and fill the soul with

* 1 Pet. i. 12. † Zech. xiii. 7. ‡ Matt. xxvi. 31, 32.

his light. In this sense it is, that the apostle says, *No man can say that Jesus is the* LORD, can acknowledge him to be *Jehovah*, and perceive an interest in him as such, *but by the Holy Ghost.** And, therefore, while we read, and while we write, it is God who must bless. Paul *might plant*, and Apollos *water*; yet *Paul* would plant, and *Apollos* water in vain, unless *God* himself vouchsafed to *give the increase.*† The very Scripture itself, all dictated by grace, and full of wisdom and glory, is (as an ingenious writer hath observed) "like the cloudy pillar it "records, a light to the true *Israelite*, but darkness to the *E-* "*gyptians.*"‡—A darkness, which none but the author of light can remove.

Though this truth of *Christ*'s divinity may seem of slight importance to an unawakened soul; it appears of the utmost consequence to every real believer in *Jesus*. He sees himself, in the true character of a sheep; a silly, straying, helpless creasure; travelling in a wilderness of briars and thorns; baited by wolves and dogs, and surrounded by a thousand noxious animals; ignorant of the way to find any pasture; careless, when in a good herbage, of remaining in or securing it; too indifferent, when out of the way, and quite unable to stroll back again into it; heedless of the past, and utterly improvident of the future; insensible of remote dangers, and frightened inordinately at those that are near. In such a view of his own state and circumstances; how great is his need of a kind, an attentive, an able shepherd; of one, who can commiserate his condition, and guide him in the right way; who can select what is proper for him, and reject what is hurtful; who can guard him against his enemies, and repel the fury of their assaults; who can heal the wounds made by thorns, or the sores occasioned by sins; who will support him when he cannot stand, and carry him when he cannot go; who will find him the best pasturage, and graciously preserve him in it; who (in short) will not suffer him to perish, nor allow any *to pluck him out of his hand!* Seeing the necessity of such a Saviour, and believing God's promise of such a one, *he rejoices in hope*, and is finally enabled to pass through "the valley of the shadow of "death, fearing no evil." He beholds so much omnipotence, omnipresence, and love, in his divine *Shepherd*, and such an occasion for these divine attributes to his present comfort and final salvation; that he cannot part with the precious truth for ten thousand worlds, nor barter the solid hope resulting from it, for all the visionary speculations of those, who, while they deny it, can propose not one tolerable ground of peaceful expectation in its room. Such a man is rather astonished at

* 1 Cor. xii. 3. † 1 Cor. iii. 6. ‡ *Centaur not Fabulous*, p. 43.

the both unscriptural and unphilosophical conclusion, that a Saviour can redeem from infinite evil, without being infinite himself; that a Redeemer can execute an eternal salvation, and yet not be eternal in his nature; and that he can supply the wants of the moment throughout all space, and the wants of ages throughout all duration, without being omniscient to know, omnipresent to relieve, and eternal to maintain. He, that can embrace such an hypothesis, has but little right to upbraid others with enthusiasm or delusion; since he professes himself a convert to the blasphemous contradiction and nonsense of a subordinate God, or of an agent performing what is impossible but to God alone, without being more than a man.

Let the believer in *Jesus* rejoice (and he only can rejoice) in the all-sufficient divinity of his risen and exalted Lord. Let the gracious tenderness and care, which have been already shewn him, to his own wonder and thankfulness, be to him a well-grounded argument of that everlasting love, which was intended for him without beginning, and which shall be continued to him without end. To such a man, how sweet and delightful are those words of his almighty Shepherd—*My sheep hear my voice, and I know them, and they follow me; and I* GIVE *unto them* ETERNAL LIFE, *and they shall never, no, never perish; neither shall* ANY *pluck them out of my hand!*—O what grace, and love, and power, are manifested here! And for whom are they manifested in this tender, kind, compassionate manner?—For thee, O Christian; yes, for thee. *He emptied himself* once of his primæval glory, that thou mightest be filled for ever with abundant grace. What love hath been revealed to thy heart; when millions of men and worlds of angels have been passed by, who deserved this grace fully as much as thou! The greatest rebel in hell is a very near brother indeed to the slightest sinner upon earth. And what thou hast received, was all derived from the good pleasure of thy heavenly Father, without any previous wish or request of thine own to obtain it. Thy Shepherd gave the first impression of grace; and it is he alone, who, by his almighty SPIRIT, can stamp upon thee his likeness in glory. Acknowledge him, then, in all thy ways; and, in all his marvellous works, admire him. Depend upon him, like an helpless sheep, for every thing; for he hath promised *to supply all thy need according to his riches*, and *according to the greatness of his power*. Manifest thy love to him by an unfeigned love to the brethren, thy fellow-sheep in the same pasture, thy fellow-heirs of life everlasting, Soon will the time appear, when, *setting his sheep*, and thee among them all, *on his right hand*, he will say, *Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;*

and soon shall they enter, divested of all their sorrows, cares, and fears, into the heavenly *Jerusalem, the prepared mansion*, and *joy of their Lord.*

SERVANT.

THE word *Servant* is applied in the Holy Scriptures to various ranks, offices, and circumstances, both of angels and men.

With respect to GOD; all the creatures, whether animate or inanimate, *serve* his purpose and decree, and fulfil the counsels of his will. Wicked men and wicked spirits subserve his great designs, involuntarily, and by an irresistable constraint. Angels and saints obey his sovereign will, from the strength he gives them, from the delight they have in it, and from the love which fully possesses them.

Even amongst men, all may be said to be the *servants of each other;* because none can well subsist without the ministration of the rest; nor obtain service from them, but by becoming, in some respect, a servant himself. *Kings* are only the first servants in the several nations of the world; and, as such, are bound to be of eminent usefulness to mankind. See 1 Kings xii. 7. They have the interests of millions to study and promote, and can become only truly great and honorable, in proportion to the benefit arising from their ministry. *Magistrates*, in their several classes, are public servants; and indeed all the services, rendered by one man to another, are reciprocal, and depend upon some expected attentions in return. Thus are multitudes united in social bonds; and the particular interests of individuals, rightly pursued, coalesce with each other, and form the general welfare of states and empires.

But the ordinary acceptation of the word *servant* relates to a person, appointed to some particular office or duty: And he differs materially from a *slave;* for a servant may perform the functions assigned him, with the concurrence of his own will; but a slave must undergo his task, whether he will or not: His will is absorbed in that of his master, without a right of calling it into question. Happily, this species of servitude, so disgraceful to humanity, is exploded in this country, and ought, to be more so than it is, in (what is called) the Christian world.

Christ may be said to be the Servant of his people, because he came into the world, *not to be ministered unto, but to minister.** *Serving* his redeemed, is but another term of less emphasis for *saving* them†. And he *served* them *effectually*; for he *wrought out* an everlasting salvation for them.

But how is *Jesus Christ* the *Servant of* GOD, since we acknowledge him to be essentially GOD himself? To this it may be answered; that *Christ*, as to his divine nature is Αυτοθεος, the true and self-existent GOD; and, with respect to *that essence*, cannot be said to serve, so far as service is correlative with command. But, with respect to his *person*, as covenanting to assume the human nature, and uniting it to himself; as undertaking to undergo a series of humiliation and sufferings for the redemption of his elect; and as actually performing the covenant of the divine will (to which himself had acceded from eternity) *in the very nature of man*; he may emphatically be entitled, without any derogation of his divinity, the SERVANT of GOD. Nay, so far from derogating from his divinity, the very ability to perform the service appointed, proves him to be truly divine. The service, here to be considered, does not imply an *inferiority* of *nature*; but only regards a *performance of office*. It relates to him as the person *doing* or *suffering*; not *as being* or *existing*: And it chiefly adverts to his *human form*, which, occupied by his divine existence, was made a fit instrument to execute and endure all the counsels of his holy will. He *humbled himself*,‡ which plainly implies a former condition of *superiority*: And (εκενωτε εαυτον), *he emptied himself*, or *made himself of no reputation*;§ which evidently includes *will* and *power* in himself to do so, and a *prior state of exaltation*, which he was contented to lay aside. If he had been a *mortal man*; where was the *humility* of his undertaking to save a multitude of men? If he had been only a *creature*; how could he possibly *divest himself* of character and glory? What had he to be divested of, which in that case could be an eternal good to man. And how could a creature, *emptied*, and *without reputation*, fill others *with all the fullness of* GOD, *or have power to lay down his life, and power to take it up again?* These are questions, which *they* ought to answer, who degrade the glorious work of redemption to the operation of a created being, and treat this Servant of the Most High, as the slave of their own imaginations. It seems more rational to deny the existence of redemption itself,

* Matt. xx. 28.

† Thus some have thought, that *servator* is a word of purer Latinity than *salvator*: But it is certainly of less force, and falls short of the great idea contained in the name of *Saviour*.

‡ Phil. ii. 8. § Chap. ii. 7.

than to suppose the great Redeemer, who possesseth the *keys of heaven*,* *of hell, and of death*,† who *created* all things, and who alone restores what is restored; to be a mere man without strength, a mere angel without independence, or an inferior GOD, which in fact is none at all.

We must therefore consider the office of *Christ* as principally in view, when he is spoken of in the Scriptures as the *Servant* of GOD. So that remarkable text, *Behold my Servant whom I uphold*,‡ must be understood of the work which the manhood of the Saviour undertook to do, through its ineffable union with the Godhead. This is the sense received not only by Christian expositors, but even by the Rabbins, who lived before his manifestation in the flesh.§ In the prophecy of

* Matt. xvi. 19. † Rev. i. 18.

‡ Isaiah xlii. 1. See also verse 19, and xliii. 10. xlix 3, 5. lii. 13. liii. 11. Zech. iii. 8. In some of these texts the lxx translate עבדי, by ὁ παις μου, MY SON. That remarkable text also in Hosea xi. 1. *Out of Egypt have I called my* SON, which is applied to *Christ* in the gospel as the head of the church, suffering with it, and acting for it, implies the *servitude* of Christ, and what he condescended to be for his people. What he did naturally, as to his body, in going down into the *house of bondage*, was doubtless intended to convey the spiritual truth, that he had taken upon him the *form of a servant*, and was become *subject to the law to redeem them that were under the law*, that they might obtain liberty by him from the slavery of a worse prince than any *Pharaoh*. His being *called out of it*, fulfilled the great purport of the prophecy, which was, that in him as their head, his people also should be delivered from the bondage of corruption, and so finally enter the glory of his heavenly *Canaan*. The deliverance of the Jews from Egypt, was both a type and a prophecy of this great truth concerning *Jesus* and his redeemed, and as such was delivered by the Holy Ghost to the prophet and apostle. Comp. Hos. xi. 1. with Matt. ii. 15.——The Jews and others have attacked this passage in the evangelist, only because they did not understand its *intention* in the prophet.

§ *Jonathan*, the *Chaldee*, the famous expositor *R. Alschech*, &c. understand by the word *servant* in this text, and in the lii. chapter the MESSIAH; and the last mentioned Rabbi, treating of *his visage* being *marred*, expressly says, "That only could be marred which was "derived from man, or the human nature, not that which proceeded "from GOD; and so by the term, *his form*, is to be understood that "only which is from men, and not that which comes from hea-"ven." (HULS. *Theol. Jud.* Tom. 1. p. 323.) *R. Simeon* likewise, who lived many years before the birth of *Christ*, in his commentaries upon the book of *Genesis*, (*Galatin. de Arc. Cath. Ver.* lib. iii. c. i.) clearly declares, that the *Messiah* was to be born of a woman; and affirms, that, "in the third period of time (viz. that "which will succeed the two preceding periods of the patriarchs "and prophets) this wonderful conjunction (of the divine and hu-

Ezekiel, we find *Jehovah* styling the *Messiah*, *my Servant the beloved*,† who was ordained to be *a Prince among* (or in the midst of) *the flock*, or his people. His human nature was taken into the divine, that he might be *the head over all things to the church*, *which is his body*, *the fulness of him that filleth all in all*.‡ Now, he could not be head to the church, with any use or consequence, if he were merely man; nor be able to *fill all in all*, if he were less than the infinite GOD. But as GOD-man, he could undertake both; could bless the church as her great Μεσίτης, or *intervener*, who was to receive from the Godhead in

" man natures) shall be effected, and the world above united to the " world below. For, by the medium of an holy body, the superior " world is to be incorporated (or made one with) the inferior." And just afterwards he adds " Thus the holy and blessed GOD will " be at once above and beneath." In another place, the same Rabbi says, " This mystery (concerning the divinity) of the SON will " not be *generally* revealed, till the *Messiah* shall come; because " then will the prophecy be fulfilled, *the earth shall be filled with the* " *knowledge of the glory of* JEHOVAH." These indeed are human testimonies; but they serve to shew, what was the *antient* expectation concerning the *Messiah* in some of the most respectable Jews.

If it be inquired, how Christ could act, obey, and suffer in his human nature, without an impeachment of his divinity, it may be answered, that his divinity alone could have enabled his humanity to do and suffer all that was before determined of him; and therefore, instead of degrading, this obedience yields the strongest proof of the vastness of his love, and the omnipotence of his person. *He had power to lay down his life, and he had power to take it up again*; that is, his divine hypostasis could give up his human life, and at pleasure assume it again. *Toletus* (cited by *Amesius* in his *Bellarm. Enerv.* tom. I. c. 3.) illustrates this matter by a remarkable similitude. " As a man, (says he) bearing a sword in a scab- " bard, can, at his will, draw it forth, and by one hand hold the " sword, and the sheath by the other: So the divine person (or " divinity in Christ) withdrew the soul from the body, as a sword " from the sheath, through death, retaining *both* at the same time " in union with himself; and then, replacing (as it were) the " sword in its scabbard, re-united the body and soul through his " resurrection." *Christ* suffered in the flesh, but sustained and overcame through the Spirit. He had soul and body as a real man (not, as the *Appolinarians*, &c. asserted, a body with no intellectual soul but the divinity) which he endued with invincible energy as GOD. Thus the *Athanasian* creed well defines him to be " perfect GOD and perfect man; of a reasonable soul and human flesh subsisting;" and gives, in the compass of a few lines, equally nervous and elegant, an incomparable formulary against the opinions of a variety of heretics; with which, touching the great article of *Christ's* divinity in particular, they had very early and very much infected and infested the church.

† Ezek. xxxiv. 23, 24. ‡ Eph. i. 22, 23. iv. 15. Col. i. 18.

his human nature, and in his divine to carry her up to the eternity and triumph of his power. Other passages might be adduced, descriptive of the *service*, which *Christ* was to perform, agreeable to the covenant of grace; but it is perhaps unnecessary to instance them now, since all his offices and titles (of which we are treating) relate to his illustrious work in general, or to some eminent branches of it in particular. It may suffice, therefore, to add, That *Jesus did all things well*, and performed his office with so complete an exactness, as admits of no possible impeachment or defect. As the *covenant* was ordered *in all things*, because ordered by the wisdom of God, who provides not for *less than all*; so it was *sure*, because HE, who undertook what was ordered, was *omnipotently able* to execute it; for otherwise it must have been uncertain. He actually did perform *all that was given him to do*; and, in proof of it, the human nature was raised from the dead, and is *set at the right hand of* GOD, (in the effulgence of his glorious omnipotence,) *far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.**

And here one cannot but admire the mercy, love, and goodness of the blessed GOD. He sent his Son, not in the splendor of an earthly potentate (though that had been an immense degradation from his greatness,) but *in the form of a servant*,† in the condition of a poor, despised, rejected man; to redeem a company of creatures, who were alienated from him in their hearts, rebels in their lives, and traitors in every inclination of their souls. He came to serve those, who naturally hated him and his service altogether; and was contented to lay down his life for their sakes, who sought in their fury to force it away. By this humiliation and suffering, he became the victim of justice to appease the divine vengeance, and to reconcile enemies to the friendship of heaven. Yet, had he rested here, all had been but in vain. He sent down his SPIRIT also into their hearts to quicken them to a spiritual life, to subdue the power of their corruptions, to change the bent of their wills and affections, and to melt down their souls into love with himself, and thus to render them his true brethren

* Eph. i. 21.

† The low estimation, which *would* be made of the person of *Christ*, was strikingly foretold by the prophet, in setting upon him *for* his *price thirty pieces of silver*. Zech. xi. 12. This was exactly the value, fixed in the law upon a man-servant, or maid-servant, as a compensation to the master for the loss of life; and it has a particular reference to the Redeemer, who was esteemed so much a servant, that *Judas* for his precious blood could obtain no more. *Exod.* xxi. 32. comp. with *Matth.* xxvi. 15.

for ever. *O what manner of love is this!* What *essential services* are here!

How illustrious in this view do the divine perfections of the Saviour appear? He hath loved us, like that GOD, whose whole nature is INFINITE LOVE.

All the attributes of *Jehovah* are honoured likewise by these unparalleled services of *Jesus*. The *law*, that bright transcript of his holy *will*, is *magnified* and *made honourable* by his complete obedience. Divine *justice* is perfectly satisfied by the atonement of his sufferings for *sin*. The *truth* of GOD is displayed and asserted in the most wonderful manner; since it spared not *Immanuel* himself, when the guilt of his people's transgressions were *laid upon him*. The *mercy* of *Jehovah* is rendered unspeakably illustrious, in saving a herd of condemned criminals, by the imputation of their sins to one so dear to himself. The *love* of the Almighty appears in all the richness of grace; which, while his people were enemies to him in heart and life, delivered up *his only begotten Son* to death, that they might be delivered from wrath through him. GOD's *righteousness* is exalted by the active obedience of the Saviour, and manifests him to be *just* in justifying him, *that believeth in Jesus*. Nor does the divine *wisdom* appear less conspicuous than the other divine perfections; since it could find out a way, so inscrutable to angels and men, to glorify and harmonize all the attributes of GOD, while it imparted eternal life and salvation to sinners. From hence we must conclude, that the whole of redemption, both in its original plan and formal execution, could only proceed from GOD, and by GOD only could be effected. GOD, indeed, *was in Christ, reconciling the world to himself*;* and *Christ*, as the *minister* of that *reconciliation*, *is the* POWER *of* GOD, *and the* WISDOM *of* GOD.†

Now, believer, as *Christ* hath done so great things for thee, in which thou hast reason to rejoice; it becomes at once thy duty, thy interest, and thy privilege, with humble gratitude to give up affections, hopes and all, to his person and service. Never forget, that thou wast once a *child of wrath even as others*, and a miserable bond-slave to sin and *Satan*. *Christ* made thee free, and he must keep thee free. Thou hast or wilt find, that "his service is perfect freedom." To be a servant of GOD, is a title, which *Christ for thy* sake was not ashamed to bear. He became also the *servant of his people*, and thought it no degradation of his illustrious character, *not to be ministered unto, but to minister*. He served all, that all might serve GOD. Whoever thou art, however low and contemptible in

* 2 Cor. v. 19. † 1 Cor. i. 24.

thy own eyes, or in the eyes of the world; if thou art but a Christian indeed, he descended from his glory, expressly to serve and to save thee. He stooped to be thy servant, that he might make thee the friend, or, rather, the very *son* and *heir* of his GOD and thine.

In this view, what a wonderful IMMORTAL is the true Christian? How happy his true life, when he lives it? How honorable his proper service, when he acts it? If there were no heaven hereafter, yet what a blessed thing is it, to have unruly passions subdued, vile affections changed, the sinful and miserable world kept out, and deluding spirits vanquished? And, in their room, to find the peace of GOD brought in, the sense of mercy and goodness established, the heart alive for GOD, the soul in union with him, and *Jesus* all in all? But when a glorious *hereafter* is to succeed these present mercies; one may well cry out with a good man, now in glory,—"What, all this and heaven too!"—Here it is, that we begin to understand, how that, to a true Christian, there cannot come an evil. The alchymy of faith transmutes the basest metal, which the world, or the flesh, or Satan, can attempt to put upon him, into the purest gold. Lastly, death itself, the common evil of nature, and the curse of sin, is neither curse nor evil to him. On the contrary, it is so invaluable and important a privilege, that, without it, the Christian could not enjoy the final great blessing, which GOD will give him. Thus faith makes the believer's life holy, and his death precious. 'Tis this alone which softens the bed of sickness, and presents eternal glory full in view; and this will leave him only when it has brought him safely thither. When faith has done its last, blest, office; when hope is lost in fruition; and when everlasting life and love become at once his proper end of being and crown of glory; then shall be brought to pass the saying that is written, DEATH IS SWALLOWED UP IN VICTORY. O DEATH, WHERE IS THY STING! O GRAVE, WHERE IS THY VICTORY!—*Thanks be to* GOD, *who giveth us the victory, through our Lord* JESUS CHRIST!

LAWGIVER.

HUMAN life upon earth may be distinguished into three modes, or conditions: 1. NATURAL: 2. ARTIFICIAL: 3. DIVINE, or SPIRITUAL.

I. The *natural* life, or life by which we exist as beings compounded of a material body, a sensual or sensitive soul, and an intellectual spirit, must also be considered in its *pure* state as before the fall, and in its *impure* or *corrupt* condition as we now find it.

The *pure* life of man, who, in his original creation, coming from a perfect BEING, had therefore "a sound mind in a sound body," was exerted in all its faculties, both animal and rational, for his own real good and for the glory of his Maker. His earthly fabric perfectly corresponded with and served his soul; and these, like complete instruments to a wise artificer, conveyed to the spirit, or mind,* from all the objects of this system, through the medium of the senses and affections, various illustrations and instances of the divine glory and goodness, both in the natural objects, and in those sublimer things, of which they were ordained to be the pictures and representations. Thus the spot of earth, where he was placed, became his garden, his cultivation, his worship, his Paradise.

But the present *impure* and *corrupt* life of nature is a dreadful reverse. In *the very day* of man's fall, his mind was siezed with *spiritual* death, according to the curse foretold, and his animal and sensitive part became subject to *corporal* death, which is equally inevitable, and which was postponed only by a pre-ordained system of mercy, that, out of this mighty ruin, GOD's attributes might display a new and rising glory, to the admiration of his intelligent creatures. This impure life of man, which now exists under *the shadow of death*, is passed in slavery of body to the degenerated appetites, and affections of a degenerated soul, in darkness and alienation of spirit from the life, knowledge, and love of his Creator, and

* On this distinction of our nature into *body*, *soul*, and *spirit*, see the former note, upon 1 Thess. v. 23. at page 175.

under the confused and confounding impressions of an altered world, and of other fallen creatures and spirits like himself, who together constitute the real *mystery*, BABYLON *the great, the mother of the* [spiritual as well as natural] *fornications and abominations of the earth.* The spirit is *now under, not over*, the body and animal soul; receives, often false, and at best, but faint intelligence of spiritual things; and is generally so immersed in things earthly, as though *these* were the only objects and end of its being. Upon the corrupt principle of this fallen natural life came in, partly through sin, and partly through a necessity arising from that sin, what may be called

II. The life *artificial.* Man, becoming a sinner, was, as a part of the curse, to supply his necessities by *labor:* And this labor implies continual *care* and *art*, which, through the blindness of the mind from sin, are carried on with constant pain and solicitude, and being diverted from GOD the true object to a lower and more vile one, *self*, must necessarily end in *vanity and vexation of spirit.* He has now, not only real necessities in the subsistence of his body, but imaginary wants and pernicious affections in soul and mind, owing to the loss of that proper good, which alone could *fill* them, and to the blindness just mentioned, which induces him to pursue what is not so, in its stead. All men are subject to these evils, and the rich, if possible, more than the poor; for their imaginations and appetites are commoly more heated, by the frequent indulgence of a corruption, whose cravings, like death and the grave, are infinite and insatiable. Our common experience (if we observe it) confirms this melancholy truth of divine revelation, and might almost of itself enable us to see, that all this is but the sad effect of the dominion or *law of sin* (as the apostle calls it) which acts and rules in the frame of man. Hence arise all the machinations of pride, ambition, lust, avarice, and other sensualities; and from these, for their support, are occasioned war, murder, rapine, fraud, and every other violence and subtlety, which both punish and increase the sins of the world. Hence too, though in a more decent form, originate all the modal refinements of life; for these are either opposite to the happy existence of a pure nature, or are made necessary (to say the best for them) to the tolerable subsistence of a corrupt one. From the depravity of man also arises the necessity of civil and domestic law and government, which, after all, can only restrain or suppress, but can neither alter nor renew him. The inclination to sin remains, and will ever remain, the same. His modes of action may vary, and foul sins may be exchanged for sins more refined, as gross sensualities for pride of fame and the like; but the prin-

ciple and the end of all his actions will continue as before. As a necessary correction, then, to this multiform discord, Providence *ordained* political institutions, in order to prevent the absolute destruction and desolation of the world, which the anarchy of evil would otherwise occasion. But all these (and many others which might be mentioned) are merely *artificial*, and necessary only *per accidens*, or through the fall, to the nature of man: For, had he continued a perfect creature, he would have needed none of the present arts to support the difficulties, and none of the compulsory institutions to correct the enormities, of his life. These, however, serve to prove, as well as God's revealed law itself, how deplorably human nature is depraved, and how perverted or *dead* (in a moral view) it is now become, respecting the original purpose and use of its creation.

Now, as this artificial life is founded in man's sin, and therefore doth not and cannot render him truly happy either for time or eternity; the wisdom and love of GOD devised and prepared a new system, which is deemed in the holy Scriptures

III. The life *divine* or *spiritual*. To explain and lead to this *new life* were these Scriptures imparted; and they are both revelations from God in themselves, and record revelations from him, giving both the mystery and the history of this regenerating life. They shew us, that all was to be and was accomplished through *Jehovah*, who took upon him the human frame called *Jesus*, and so became *Immanuel* or *God with us*; that he died to destroy death, and sin the occasion of death, and lives for ever, as *Jehovah the Righteousness* of all his people; that these, with many other important truths inseparably connected with them, were the result of an everlasting covenant in the Godhead, and ordained in JESUS CHRIST, as the great Θεανθρωπος, or the GOD-MAN MEDIATOR between the divine and human natures. Hence he took the human nature to become in that nature the head over all things to his *church*, that is, his *called*, or *chosen*; as he was head over all things in the *creation* at large, by his divine nature, from everlasting. To this church he became, therefore, in a peculiar manner, their LORD, and their GOD; and, among other denominations and offices, to accomplish his own mediation, and their salvation as the effect of it, he would be known as its

LAWGIVER.

He hath given them a LAW, which *shall never be broken*. This word *law*, in its full sense, means the will and mind of God revealed and established. There is a law ordained in the

natural and sensible world; and what we know of it we know as the *rule*, by which natural things subsist and proceed. But the law in the spiritual and invisible world we could only know by communication from its author; and therefore God delivered it, at least in its eminent degree, to *Moses* for the instruction of his people. Upon this revelation to *Moses* all the subsequent revelations are founded, down to the advent of Christ, to whom they uniformly and principally related: And thus the gospel itself is only the completion, or rather a part of the law or mind of God, declaring at once the great object and confirming the great purpose of the whole, in the salvation of sinners. The very name תורה, *law*, signifies a *teaching institution*; and it is so, when the mind is enlightened by grace, and hath a spiritual faculty to perceive it.

In order, therefore, to apprehend Christ rightly in his office of *Lawgiver*, it may not be improper to consider, as briefly as possible, the *law* which he hath imparted for his subjects.

The law, given through *Moses*, may be distinguished into *civil*—*moral*—and *ceremonial*.†

1. The *civil* part of it respected primarily the *Jewish* polity only, as a glorious theocracy, or government by God alone who was its immediate Ruler or King: And, in its subsequent intention, it represented under that outward example, that God is the *only King* of his redeemed, who are before him the true nation of priests, or royal priesthood, or the peculiar people, living under the rule of his grace now, and hereafter possessing the dominion of his glory.

2. The *moral* part of the law was chiefly revealed in the ten commandments; and it shews what is *holy*, *just* and *good*. It is a transcript, so far as was necessary to man, of the divine mind; and it is also a perfect rule of action, by which his intelligent creatures must work, both to *be* perfect, and to *shew* their perfection. *Adam* received it as a principle of life and duty; and therefore it was to him a *covenant of works*, by obedience to which he might stand, or by disobedience fall and be ruined, and his posterity (as we feel it to our cost) together with him. It must eternally stand, though man and all the creatures should eternally fall.

Its use, since the corruption of man, is to shew to the redeemed the perfection of God, and contrastingly their own imperfection and departure from him. The Spirit of God graciously works by it with this view, and preaches from it, most convincingly to the heart, the condemnation and spiritual death

† The names given to the law in psalms xix. and cxix. are names of *application*, suited to the several states and experiences of the antient believers. See an explanation of them at p. 230. Note.

of our nature brought in by sin, and the absolute necessity of a Saviour before God; because *by the works of* this *law*, which no imperfect creature can perform, *shall no flesh* (which is a term used to signify what is imperfect and corrupt) *be justfied*. It was, therefore, the first published, in order to lead men forward to the great intention of

3. The *ceremonial law*. This is unhappily too little understood; and therefore there arise such sad mistakes about the gospel, which this law was framed to reveal, establish, and confirm. 'Tis even now a truth, once uttered by Rabbins, that "many hear the *voice* of this law, who do not hear its *word*." The *sound* and the *power* are distinct things. It is, in fact, the gospel in emblem, type, or shadow: And so every Christian finds it, who is instructed by divine grace, and who thus possesses the means of knowing it.

In its *external* application, reaching to the outward man only, it inculcated purity and reverence of body with all its functions; and so it affected all, who professed to be under its authority, whether truly converted or not: But

In its *inward* purpose and power, it taught, under the influence of the SPIRIT of wisdom (who arranged the whole and enabled *Moses*, *Bezaleel*, and *Aholiab*, to comprehend the glory of it) THE GREAT AND EVERLASTING SALVATION OF JESUS CHRIST. For instances;

The *passover*, in Exod. xii. symbolized the means by which GOD's people *pass over* from the spiritual *Egypt* towards the spiritual *Canaan*, even by the blood of the Lamb, *slain* in the divine purpose *from before the foundation of the world*.

The תרומה, or *lifting up to God*, which the *Israelites* were to bring, as a preparation for the *tabernacle*, which God would have to be constructed, that he might appear evidently to *dwell* or *rest* among them, denoted, that with *the heart they were to believe unto righteousness*, and that all the mechanism of the holy things, which was to be set before their eyes, was to be understood in an *elevation* superior to that, which mere animal sense could apprehend.

The *ark of the covenant*, the *first* object to be constructed, preached the covenant of grace entered into between the divine persons, or ALEHIM in JEHOVAH, whose sensible representations, respecting their gracious offices, the *cherubim*‡ were. The *Father* and *Spirit* were thus described, looking upon and

‡ Ezek. x. 20. This [the cherubim] *was the living one, which I saw under* [תחת, *pro*, *vice*, the substitute or emblem of] *the Alehim of Israel*. In this view of the prophet, the cherubim mean something great and glorious; in any other, they mean nothing or nothing but what is frivolous and unworthy of the place assigned them.

shadowing with wings the *mercy-seat*, the *propitiation*, the *Mediator*, the *place of their feet*, all synonimous terms, expressing the human nature assumed by the divine in the person of *Jesus Christ*, who was crowned, who was connected with, and who covered all the *ark* or *church* beneath him, and with whom all the church were thus to be represented *as one, even as Christ and God are one,* and as *partakers in him of the divine nature and glory*. John xvii. &c. To be a true believer, was to have a place by faith in GOD's ark, to be *covered* with *Christ* the *Mercy-Seat*, and so to be *under the wings* or protection of the *Alehim*, or three persons in covenant. Thus it was said of *Ruth*, that *she came to trust under the wings of* JEHOVAH *the* ALEHIM *of* Israel, his people. This was the Psalmist's sense of the *shadow of* GOD's *wings*, which he so frequently mentions as his own *trust* and *joy*, and which he so earnestly exalts before others. And our Lord himself, carrying with the same idea the fostering affection of a bird, laments over the Jews, as persons who had refused to be *gathered* under his protection, though he had *borne their* fathers *on eagles wings*, (i. e. by the power of his Spirit) *and brought them unto himself*. Exod. xix. iv. Is. xxxi. 5. In short, the fabric of this ark gave birth to many spiritual ideas for the use of the antient church, which caused them to prize it so exceedingly above all the sacred œconomy.

The whole *tabernacle* represented Christ for his people, and his people in him ;† and all the utensils were meant as instruments of their faith, and of his glory. The necessary brevity of these Essays forbids a detail of every circumstance; and, therefore, it shall only be added concerning this graciously beautiful structure ; that the court before it represented the admission of the redeemed, through the sacrifice of Christ and the washing of regeneration, by the altar and laver ; that the holy-place, with its golden candlestick, table of shew-bread, and altar of incense, symbolized the believer's state in grace, brought out of the air or spirit of this world, *enlightened* by Christ, *fed* by Christ, and *offering prayers and praises* through Christ, to the divine persons within the veil, or holy of holies. This last place denoted the state of glory, and the ark the situation of the redeemed in it, as just now described.

† In view of its being only the sign of a *greater object* signified, Christ remarked concerning the strong notion, which obtained among the Jews, of the great holiness of the *temple*, that *in this place is one* (meaning himself) *greater than the temple*. Matth. xii. 6. *Solomon* gives the reason ; *Behold, heaven, and the heaven of heavens, cannot contain* THEE ; *how much less this house which I have built ?* 2 Chron. vi. 18.

The *ordination* of the *priests* and *high-priest* was calculated to reveal what GOD's royal priesthood are to worship him by, and what Christ would be to his people in the great agency of their salvation. The reader may see some brief hints on this subject in the former Essay entitled PRIEST.

All the *sacrifices* were full of an evangelical sense and intention. The עלה, or *offering of ascension by fire*, was to denote the *ascension* of our minds to GOD through the propitiation of Christ, who suffered divine wrath for our sins, and who first caused the merit of his sufferings to *ascend*, and then *ascended up on high* to plead that merit before the throne. It implied the resurrection, as well as passion, of the Redeemer, and likewise the spiritual resurrection of his people from the death of sin through him; all which is acceptable to GOD as a *sweet-smelling savour*. *The* מנחה, *meat-offering*, or rather *fragrant anointed offering of fine flour*, (Lev. ii. 1.) symbolized the presentment of Christ's righteousness for the justification of his people before the throne of God.—The זבח שלמים, or *sacrifice of peace*, (Lev. iii. 1. & vii. 11.) expressed the pouring forth of the blood of *Jesus* and the eucharistical communion of his people upon his sacrifice, the type of which they were to eat together under the law, in commemoration both of what he was to their souls, and of their *living only by the faith of the Son of* God.—The חטאת, or *sin-offering*, was presented for general sins of ignorance, as was the אשם, or *tress-pass-offering*, for sins of positive guilt or pollution whether of body or mind. They were injoined to signify, that *all our sins* require a propitiation, and that only the sacrifice of Christ could effect that propitiation. Many rites, attendant upon all these several offerings, had their distinct use and sense; but they are too various to be treated of in this place.*

The *feasts* were all shadows and commemorations of *good things to come*; and the Spirit of GOD led his antient chosen among the people into their scope and design, giving them thereby his own *joy and peace in believing*.

Thus the Books of *Exodus* and *Leviticus*, which chiefly contain the *ceremonial* law, were to the redeemed of old, what the *gospel*, commonly so called, is to the redeemed now. They exhibited the Lord's death 'till he should come; when, receiving their own fulfilment as so many prophecies of it in emblem,† they were to cease in their outward exhibition, and

* See more on this subject in the note, at p. 208.

† *The law prophesied 'till John*. Matth xi. 13. This very fact furnishes an invincible argument even to reason concerning the truth of the Christian religion. For, it was impossible for *Moses*,

to live only in the record of the written word. They now stand as memorials of God's revealed will concerning the salvation of his people, and, together with the New Testament, form one grand law and charter of grace, ensured by the love, the life, and the blood, of JEHOVAH-JESUS.

This is the LAW of God. And the SUBJECTS of this Law, under the *spiritual influence* of the framer, in its CIVIL, MORAL, and CEREMONIAL branches, are *the heirs of salvation*, *the chosen of Christ*, whom he *foreknew*, and for whom (expressly omitting all others under the general name of *the world)* he *prayed*, or mediated, as their High-Priest, before the throne of glory. John. xvii. 9. This great truth, offensive as it is and ever will be to the pride and confidence of the carnal mind, was preached by the choice and calling, which GOD made of the Jews, and by which they were to represent his people in all ages. These, whether Jews or Gentiles, are a *remnant saved*, and only a remnant; for, compared with the world at large, the rule is, πολλοι κλητοι ολιγοι δε εκλεκτοι, *many are called, but few are elected.* Blessed be GOD, however, when gathered together, they shall be a great number, all numbered of GOD, though innumerable by man; *named* too *as the stars*, and *written in heaven;* recorded there, as it were, by an everlasting pen, and in consequence indelibly recorded and most certainly known.

The LAWGIVER is Christ. This glorious person in *Jehovah* was with and *in the church in the wilderness*, and was to be *of their brethren*, *like unto* Moses, i. e. clothed with human flesh. He it was, who appeared in the bush, and who styled himself the ALEHIM *of Abraham and Isaac*, *and Jacob.* To him *Isaiah* looked as the *Judge*, the *Lawgiver*, and the *King*, who was to *save* his people, (Isa. xxxiii. 22.) and for whose *law the isles*, or Gentiles, *should wait.* He also *fulfilled* (what man could not do) his own law, *magnified it*, *and made it honorable.*

or any other man, so many centuries before Christ, to have devised such a complicated yet harmonious system of emblematic prophecy, as the law exhibited to the sense as well as the intellects of men, concerning the redemption by the Messiah: And it was at least equally impossible for *Jesus* of *Nazareth*, poor in outward appearance, and supported by none, in outward view, but by persons, too indigent to establish a faction, and too simple and illiterate to plan one, so exactly to have accomplished all the series of prediction both in law, psalms, and prophets; if he had not been the true Messiah, that long and ardently expected Saviour of his people. If this be true (and who can deny it with the least candor or reason?) the Christian religion is true, its author is *Jehovah*, and its purpose is equally *ordered and sure.*

If Christ be the *Lawgiver*, he must be JEHOVAH ;* for none but *Jehovah* could plan, and reveal, a law of this kind, which is one great complication of authority, prophecy, providence, and perfection. If Christ had been a mere *man*, he would have fallen under the lash of his own reproof, when he gave laws and injunctions to his disciples, by *teaching for doctrines the commandments of* MEN. And if Christ be the *Law-fulfiller*, he must also be JEHOVAH, for none could execute this infinite and everlasting plan for myriads of creatures but an infinite and everlasting being. If the divinity of *Jesus* could be taken away, there would be no authority, or sense, or accomplishment, either in law or gospel. In that case, Christ must have been an impostor ; and *Moses*, with the prophets and apostles, were false witnesses concerning him ; and all their testimony in the Bible must be treated as a fable. But, as this is too absurd as well as too abominable, the *Lawgiver* and the *Law-fulfiller* can be neither more nor less than the omnipotent God.

Strong as this truth appears in the theory of the word, it comes with superadded strength in the *experience* of that theory to all true believers. In this grand scheme of divine invention as well as intention, God hath all the glory through Christ from his people. His law is written in their hearts. This brings them to Christ, as *their* LORD *and their* GOD, and by him they are united to the FATHER and the SPIRIT. *Christ in them, and God in Christ*, is their motto and their end. By him, they are not only positively *predestinated*, but *effectually called*. He is their LAWGIVER in both. The cause of their faith is his election, and the cause of his election is his own free grace and mercy. Through him alone, the outward vocation becomes an inward calling, which he gives them power by his Spirit to obey ; and by him also they are justified, sanctified, and finally glorified. The *gift of faith* from him, which is sometimes called *the first-fruits of the Spirit* and the *earnest* of redemption, is an internal evidence, wrought in their hearts by his Holy Spirit, of their being subjects of his kingdom. And this faith, founded according to its name אמונה, upon the sure *fidelity* of God in his written law or word, he causes to

* The wisest heathens, according to *Cicero*, had the same idea respecting the ORIGIN of all law, viz. *legem neque hominum ingeniis excogitatam, neque scitum aliquod esse populorum, sed* ÆTERNUM QUIDDAM, *quod universum mundum regeret, imperandi prohibendique sapientia.* De leg. l. ii. Presently, he adds, *Illa divina mens, suprema lex est.* See also a remarkable fragment of the same great philosopher, preserved by *Lactantius*, l. vi. c. 8. So likewise a more antient orator ; Πας νομος ευρημα και δωρον Θεου "All law is the invention and gift of God." DEMOSTH. *apud* SELD. de *Synedr.* l. i. c. 2.

grow to that measure and fulness, which is termed πληροφορια, or *full assurance* both of the heart and *understanding*, and by which the happy possessor knows, as by an invincible demonstration, that he is not deceived in the επιγνωσις, or most *certain and experimental knowledge of the mystery of* GOD [i.e. the SPIRIT,] *and of the* FATHER, *and of* CHRIST. Col. ii. 2.—This is the only real knowledge both of the persons and doctrine of the TRINITY.

A further evidence of the divinity of Christ as the *Lawgiver* arises from his continual power in his people from age to age, ruling and swaying the course and conduct of their lives. *He is the* God *of their lives.* He not only mortifies their fallen *natural* life, with its corrupt propensities, but also that *artificial* life, whose endless depravities are founded upon them. At the same time, he induces and invigorates his own *divine* life in their souls, *renewing them* daily *in the spirit of their minds.*

Their very trials and temptations, which mostly arise from their natural constitution and the perverted system of things about them, he over-rules for good, rendering them the means of improving their faith, of quickening their hope, and of preparing their spirits for glory.

This it is to be a CHRISTIAN indeed. And when a man is arrived through grace at this stature in Christ, his mind is not to be *carried about with every wind of doctrine, by the sleight of men, or cunning craftiness, whereby they lie in wait to deceive;* but it stands upon Christ as a rock, and can contemplate his own past experience of his truth, which is fully confirmed by the *word revealed*, that ONLY DIRECTION or LAW to him of solid worth, measuring all other principles, but itself submitting to be measured by none.

In a word; if all this be demonstrated to spiritual understanding in the Bible, and brought into real proof and experience by him who is the sum and substance of the Bible; doth it not demonstrate at the same time, that *Jesus* the LAWGIVER, whose testimony it is, can be none less than JEHOVAH, GOD *over all?* If he gave law to *nature*, or the elementary world, and, in proof of it, suspended that law, as in the case of miracles—If he controuled the *artificial life* of sin in men, by his providence, turning their designs to his own will—If he hath given *spiritual life* to his people, and maintains it infinitely and eternally when given—How can man be so blinded as not to see, and so hardened as not to own, the essential divinity of his person? No created wisdom, though next to omniscient; no created strength, though nearest to what is almighty; could possibly plan and execute that amazing scheme and system of salvation, into which, it is said of the angels, as of their highest effort, that *they desire to pry.* A man must have the

credulity of an atheist, and fancy that all the universe was framed by accidental vortices, or the blindness of a modern infidel, who laughs at a book which he cannot read; before he can venture to presume, that the redemption of man is the fortunate effort of a creature.

There have been many attempts in the world against the divinity of JEHOVAH THE REDEEMER; but, blessed be God, they have all failed, and must fail, of their intended design. The *elect* of God shall never be finally *deceived*, nor *the gates of hell prevail* against his church of the redeemed.

A Christian, therefore, can commiserate the unhappy industry of a modern experimental philosopher (learned and ingenious in earthly things, but wretchedly ignorant and incapable in divine) who has employed himself in marshalling what he probably believes to be *the corruptions of Christianity*, and in mustering the reluctant fathers to the support of a system, which denies the divinity of their Lord and Master. Were they alive, they would doubtless thank him for his pains in ranging them under the banners of *Socinus*, or rather *Carpocrates*, *Cerinthus*, and *Mahomet* his great antecessors. They would certainly be much surprized to be told, that the names of *Father, Son, and Spirit*, in the orthodox sense, are not to be found in their writings or in the Bible. But, admitting for a moment, that the fathers were all *Unitarians* in the *Socinian* notion of the term, though it be far enough from the truth; there is no point whatever gained. The fathers were but men, and fallible, though generally good, men. Their piety was warm and lively; but their knowledge, not only human but divine, was for the most part moderate and slender. Few of them could read the Old Testament in its own language; and fewer studied to read it, as the grand confirmation of the New. Their evidence, however, or the evidence of any other men, were they favored with tenfold more abilities, is not to be taken for valid, without, and much less against, the authority of the word of God. *Let* GOD *be true, and every man a liar*, who opposes his truth. But the fact is, they were *Unitarians* indeed, and so is every *Christian*, for *Jehovah our Alehim is one Jehovah*. We and they worship one GOD; but both are adorers of that ONE GOD IN THREE PERSONS, according to his own revelation of FATHER, SON, and HOLY SPIRIT.* These are names,

* *Justin Martyr*, who lived very nigh to the apostolic age, A. D. 140 *Irenæus*, who wrote soon after him; *Clemens Alexandrinus*, of the same century; *Tertullian*, about the same period; *Cyprian*, A. D. 230, particularly in his celebrated quotation of 1 John, v. 7. and, certainly, *Athanasius*, A. D. 320, to say nothing of the cloud of witnesses after him; were surely among the most antient

which appear in the Bible, as names assumed by JEHOVAH. Either, therefore, there are three Jehovah's; or, the three names belong to three persons in one Jehovah. The former it cannot be; because GOD himself says, there is but one Jehovah: The latter then is the truth; because Jehovah has revealed himself under these three names, as names respectively belonging to three distinct persons.

The doctrine of the Trinity is the Christian ark of the covenant. Destroy this (if such an expression may be used) and it would not be difficult to prove, that all the redemption of Christ is an idle imposture, and of no more validity, than the *Koran of Mahomet*, the *Shaster* of the *Bramins*, or the reveries of any antient or modern heathen. The Bible stands or falls with this grand proposition. If it be not true; then the doctrines of the incarnation, atonement, justification and everlasting salvation by Christ, are also untrue, and no man can be saved upon the system laid down in the Scripture: Consequently, *that* also is false, and the several authors of the book conspired from age to age, against their own temporal and eternal interest, and amidst all the pains of death, to delude and deceive. But, if the Scripture be a true revelation from God; then this doctrine of a Trinity in *Jehovah* is true likewise, the satisfac-

and the most remarkable fathers: And all these expressly and distinctly mention the *three* divine persons in the Godhead, as objects of their *worship* and *adoration*. That they worshipped them as *one* God, is readily granted; and so do the *Christians* now, whatever the *Socinians*, and their brethren, the sons of *Mahomet*, may assert to the contrary.—For several falsehoods, imputed to the Christians by the doctors of the *Koran* respecting the Trinity, the reader is referred to Selden *de Synedr. Vet. Hebr.* l. ii. c. 4.—Though it be but of little consequence to mention such opinions, yet the notion of the above mentioned philosopher, concerning the ejaculation of *Thomas* upon the appearance of Christ to him after his resurrection, is too ridiculous to raise any but a smile of contempt or commiseration. According to him, the words, *My Lord and My God!* were a mere expression of the apostle's astonishment; so that, instead of being a declaration of his faith and of his satisfaction in Christ's resurrection, they only amounted to a breach of the third commandment, and, in the presence of Christ himself, to a foolish and impious taking the venerable name of God in vain. Such men would do well to recollect, that an angel had before applied these very names to Christ, and that this fact also is recorded in one of the gospels. *Many of the children of Israel* (says he, speaking of *John* the Baptist) *shall he turn to the Lord their God; And he shall go before him in the Spirit and power of Elias*, &c. Luke i. 16, 17. It scarce needs to be added, that the person whom *John* went before, is Christ; and consequently, that he was called by the angel in this place, and by the Holy Spirit in many others, both LORD and GOD.

tion for sin is true, the prophecies and promises are true, and the experience of these in all ages by the people of God is neither enthusiasm, rant, nor delusion. They can say, with equal confidence and comfort, what no *Socinian* or other infidel ever could, that WE KNOW THAT THE SON OF GOD IS COME AND HATH GIVEN US AN UNDERSTANDING, THAT WE MAY KNOW HIM THAT IS TRUE; AND WE ARE IN HIM THAT IS TRUE, EVEN IN HIS SON JESUS CHRIST: THIS IS THE TRUE GOD, AND ETERNAL LIFE. All other notions of the Godhead, excogitated by proud and carnal reason, are IDOLS from which the children of God are exhorted to *keep* themselves.

CHRISTIAN, thou hast here before thee, from the scheme and plan of the word and law of thy Redeemer, another demonstration of the divinity of his person: And, were it necessary, arguments might be multiplied, and proofs might be given, from his names, his offices, his sayings, and his deeds, to fill not only one volume, but a hundred volumes of this compass, with the important truth. But were the theme pursued ever so extensively, it must all result to one conclusion, or it would be nothing to thee. IT MUST COME HOME TO THY HEART, THY EXPERIENCE, AND THY INTEREST; or, though the doctrine be very true, thou, with all thine assent, wilt not be the better for its truth. When the law of Christ *is put into thine inward parts*, and *written in thine heart;* then, whether thou art *small* or *great*, high or low, rich or poor, thou wilt KNOW HIM, who put it there, to be JEHOVAH himself, who promised in his covenant to do all this, and to be the ELOHIM of his people. Jer. xxxi. 33. Of this, if thou art indeed a Christian, thou hast had thine experience, and hast proved the doctrine to be true in itself, and true to thee. Upon this ground of the covenant stand fast. No unbeliever, no *Arian*, no *Socinian*, nor other denier of the divinity of Christ and the Holy Spirit, ever did or could *experimentaly live*. The word of God must be untrue, if it were possible. Nor do these men conceive any thing more of the matter, but usually to make it the *stumbling-stone* of their spiritual ignorance or the scoff of their pride. Regard neither the one nor the other farther than to pity them; and, with respect to their *persons* (under the utmost abhorrence of their *principles*) let the apostle's maxim be thine: *Be gentle to all men, apt to teach, patient, in meekness instructing* (or, if they are too conceited for this, in kindness praying for) *those that* OPPOSE THEMSELVES; *if* GOD *peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

Reader, thou wilt forgive the length of this Essay, if it be rendered the means of thy seeing and enjoying some addition-

al evidence concerning the divinity of GOD thy Saviour and Redeemer.

ROCK.

IT scarce needs to be mentioned, that a rock is one of the most durable, compact, and impenetrable substances in nature; and that, as it cannot be injured by the ravages of time, it is most capable of resisting the violence of the elements, or the efforts of man. For this reason, GOD would be known to his people under the name or emblem of a *Rock;* as the fittest representation of his permament and invincible power; and as the natural object, by which they might conceive and be assured of their everlasting stability in him. Their spiritual Rock is firm; and their dependence upon him is privileged to be firm also.

Moses celebrates the glories of this Rock of *Israel*, and holds him forth as the confidence and salvation of the Jews, in his admirable song,* just before he left them to sing it new in heaven. It was the dying testimony of his faith, and one of the most precious legacies to the church, which he could possibly have left behind him. *I will publish* (says he) *the* NAME OF JEHOVAH; *ascribe ye greatness to our* ALEHIM. *He is* THE ROCK; *his work is perfect.* The rocks of nature rent before him, and, as a lively copy of his grace, poured forth streams of water for the support of his chosen.† *But Jesburun waxed fat and kicked;—then he forsook* GOD *who made him, and lightly esteemed* THE ROCK *of his salvation. Of* THE ROCK *that begat him, he was unmindful, and forgot* AL *that formed him.* This is the base ingratitude, not of *Israel* only, supported as they were by miracle in the wilderness, but of all men, who are equally nourished and preserved by the power of GOD. Health, strength, food, raiment, and every other blessing, without grace to use them, are abused and perverted to the vilest purposes, instead of being employed in the service of the liberal hand that bestowed them. Men, left to the corruptions of

* Deut. xxxii. † Psalm lxxviii. 15.

their own hearts, *are* (as the psalmist sings) *even as beasts before* GOD.*

Thankful *Hannah* rejoiced in the Lord her Strength, and confessed, *There is none holy as* JEHOVAH; *for there is none beside thee; neither is there any* ROCK *like our* ALEHIM.†

David inquires, *Who is* AL *besides* JEHOVAH? *And who is a* ROCK *besides our* ALEHIM?‡ And, at another time, he suppli-

* Psalm lxxiii. 22. There was a *moral*, as well as a *spiritual*, doctrine implied in the prohibition of certain animals under the law. God's people were not to resemble in their manners the predominant evil tempers of many beasts, who, for those evil tempers, were marked out as vile and unclean. The fierceness of some, the gluttony of others, and the filthy, base, or savage dispositions of the rest, were to be held in greater abhorrence than their mere flesh, which, entering the mouth, as such, *could* never *defile the man*: And men, living under dominion of those depravities, are therefore more impure in the sight of God, than those beasts, which are possessed of them, possibly can be in the sense of the law.

Upon this account, it may be believed, that according to the figurative language of the prophecies, consonant with the usual manner of expression in the East, the change, which passed upon *Nebuchadnezzar*, swoln with the opinion of his own glory, was literally a sudden depostion from his exalted rank, to eat, live, and converse with those, who were esteemed *the beasts of the people*, or refuse of mankind, whose ignorance and vices were similar to those of brutes. His restoration also to his kingdom, when his mind had been duly humbled by this humiliation of his outward circumstances, was crowned with *the return of his reason or understanding*, by which he saw, that GOD had made this disposal of him by his providence, in order to convince him, that all things are in his own hand, and not in the power of creatures, however lifted up or supported by creatures. He was *driven from men*, that is, from those who for wisdom and rank were esteemed such, and eat the food of beasts, living the life of the common herd, and appearing like them in his bodily condition, TILL *he knew that the* MOST HIGH *ruleth in the kingdom of men, and giveth it to whomsoever he will.* After this revolution in his mind, GOD induced another revolution for his return to the throne, from which, in a moment, he had been *driven* and *displaced*, and set him up again with all his former honors, but with the additional glory of knowing and acknowledging, from WHOM alone he had received them. This is the true understanding of a man: The contrary is the dull grossness of a beast.

Both the *Pythagoreans* and *Platonists* borrowed this manner of expression, together with their principal doctrines, from the East. And the Christian *Boethius* elegantly represents his *philosophy* as following them, in the fourth book of his *Consolatio Philosophiæ*. See also *Vallinus's* notes upon him. Edit. Lugd. Bat. 1656.

† 1 Sam. ii. 2. ‡ 2. Sam. xxii. 32. Psalm xviii. 31.

cates his gracious help, as JEHOVAH *his* ROCK;* and was assured, that, *though his heart and his flesh failed, the* ALEHIM *was the* ROCK† *of his heart, and his portion for ever*‡. He looked upon JEHOVAH *as his defence;* and he always found his ALEHIM to be *a Rock of refuge*§. He sings of the ALEHIM, as the ROCK, and of the REDEEMER as the HIGH GOD||.

The sublimely evangelical prophet holds the same comfortable language, and exhorts the church *to trust in* JEHOVAH *for ever; for* (says he) *in* JAH JEHOVAH *is the* ROCK of AGES.¶ And again; *Behold the* NAME JEHOVAH *cometh from far*, for the destruction of his people's enemies, therefore, (says he to the faithful) *ye shall have a song—and gladness of heart, as when one goeth with a pipe to come into the mountain of* JEHOVAH *to the* ROCK *of Israel.***

To him also the seraphic *Habakkuk* appeals, as the avenger of idolatry and wrong, when he says, *Art thou not from everlasting*, O JEHOVAH *my* ALOAH, *mine* HOLY ONE; *we shall not die:* O JEHOVAH, *thou hast ordained them for judgment, and* O ROCK, *thou hast established them for correction.*††

The above cited texts declare, that JEHOVAH, AL, ALOAH the ALEHIM, the HOLY ONE, and the NAME JEHOVAH, is the ROCK OF SALVATION: And if this attribute can be and is applied to JESUS CHRIST; it constitutes another proof of his right to the names, JEHOVAH, &c. and consequently, of his essential divinity.

Moses hath affirmed that JEHOVAH ALONE, who is *the Rock* (κατ'εξοχην,) the *emphatical* Rock, *did lead Israel* through the wilderness.‡‡ But the apostle Paul, spiritually describing that journey and the Rock which *went with them*, positively asserts by the SPIRIT of GOD, that *this Rock was Christ*§§. And CHRIST himself, upon *Peter's* confession of his faith in him as the promised *Messiah*, declares, that the FATHER alone had revealed this knowledge to *Peter*, and points to his own person as *the Rock*, on which he would build his church. *Christ* therefore, is JEHOVAH the ROCK. This argument is incontestable.

Now if Christ be the Rock, to whom both the law and the prophets referred, he must be so on account of his essential

* Psalm xxviii. 1. xix. 14.

† צור־לבבי; literally, *Rock of my heart*. Our translators, in this and in some other texts have rendered the word otherwise; but no where more apposite to the idea of power, strength and durability than what the *radical* sense itself contains.

‡ Ps. lxxiii. 26. § Ps. xciv. 22. || Ps. lxxviii. 35.

¶ Isaiah xxvi. 4. ** Isaiah xxx. 29. †† Hab. i. 12.

‡‡ Deut. xxxii. 12. §§ 1 Cor. x. 4.

God-head; for to talk of eternity, invincible strength and security as essential properties in a created being, would be ascribing to the tenuity of a shadow all the hardness of a stone. But, considering that *Jesus* is God, there will appear a perfect congruence in the names and epithets ascribed to him as the Rock of Israel, and a beautiful propriety and agreement in the image with the other ideas, which those names are intended to convey. For instance; that Jehovah is a spiritual *Rock* of strength, is no wonder, when his *eternal power and* God-*head* are in view. Or, that *the spiritual Rock* is Jehovah, is no matter of surprize; since it only expresses, by an emblem, his great power and perpetuity.

Thus, it is plain, the attributes, which are given to *Christ*, prove him to be Jehovah, because, they are and can be predicable of no other.

The Christian's Rock of defence, of refuge, and of foundadation, therefore, is the adorable *Jesus*.* *Christ* is the be-

* The *rational* part of the Christian foundation, or those external proofs of its verity which are objects of *reason* (for the greater and nobler part, which is *internal*, is solely and really an object of *faith*,) are sure and invincible, and have been proved to be so by the plainest and fairest ratiocinations. *Mornæus*, *Grotius*, *La Pincho*, *Leland*, and Bishop *Huet*, among the moderns, have distinguished themselves in this way unanswerably. The method of the last, as he himself hath given it in his *sum* of a very considerable *folio*, may not be displeasing in its recital to the English reader. The *first* point proved in his "evangelical demonstration" is, that the books of the Old and New Testament *were written about those very times*, in which they are stated to have been written; and by those very authors, to whom they are ascribed. 2. Upon the proof of this, it follows, that the whole history of *Jesus* of *Nazareth* was predicted in the Old Testament, *long before it came to pass in the* New. 3. These two positions being established and admitted, it must next be admitted, that the books of the Old and New Testament are indisputably true. 4. And if the prophecies concerning *Jesus* in the Old Testament are fulfilled in the New, and if thus the books of both Testaments, in this reciprocal confirmation, must be allowed to be true, the consequence is equally certain, that *Jesus* of *Nazareth* is the *Messiah*, and that no fair doubt can possibly remain concerning the truth of the Christian religion."—This is the sum of his "demonstration," which he has endeavoured to establish by all the evidences, which his uncommon learning and abilities could furnish for the purpose. And yet, after all these learned and laudable labours (for they justly deserve the approbation of every Christian mind) it must be acknowledged, that there is infinitely more real demonstration of the truth in the experimental application of one verse in the Bible, than in all the rational and literary deductions in the world: Just as there is incomparably more conviction to be

liever's home, and the believer's all. In the Redeemer is the fullness of grace, of power, of security; and none, who trusteth in him, shall ever be confounded. The rocks indeed of nature may perish, and, at the final consummation of all things, shall crumble to atoms in "the wreck of worlds;" but the *Rock of ages* and of salvation shall endure for ever. Through all eternity, he exists the *same;* and his being can suffer neither diminution nor decay.

If *Jesus* were not the eternal GOD; what a cloud of horror and despair must overwhelm the awakened soul? Where can a creature, who waits for immortality, expect to find it, but in him alone, who is the author, the essence, and proprietor of life eternal? To depend upon a *finite* being for an *infinite* mercy, must be the quintessence of folly, and would constitute that very enthusiasm, which some rational irrationals affect to blame. And to leave the world under so sad a delusion, is a far more shuddering affair, than to step from any earthly precipice into a dark and unfathomable gulph below.

Jesus is that living Rock, from whom flow all the living waters, *which make glad the city of* GOD.* To the inhabitants of *Zion*, and to the heirs of salvation, this *Rock* (as *Job* experienced) *poureth out* the everlasting *rivers of oil*,† or the most perfect pleasures and purity for evermore. They are satisfied with delights, *as with honey, out of this stony Rock*. This sustained the church in the wilderness under the law; and this alone supports the church in a desert world under the gospel. The former *did all eat the same spiritual meat, and did all drink the same spiritual drink*, as the latter; even *of that Rock which was Christ*. "He was the substance of the ceremonies, the doctrine of the prophets, the accomplishment of the promises, the joy and salvation of the patriarchs and prophets, the desire and expectation of all flesh."

This title then of our GOD manifestly indicates, that he is able to succour, and able to save. He affords *a shadow* to the weary traveller,‡ a strength to the needy in distress, a refuge

found by touching, tasting, or seeing any object, than can be obtained from a thousand eloquent discourses upon the form or colour of it. A full conquest can then, and then only, be obtained over the doubt of a naturally unbelieving mind; *when the Spirit of truth comes and guides it into all the truth*, and when he so *glorifies* the Redeemer, as to take the various circumstances of his great salvation, and *shew* or enforce them, upon the heart and understanding together, by his own divine power. This is what the apostle calls the "demonstration of the SPIRIT," than which nothing can be more clear, convincing, and irresitable.

* Psalm xlvi. 4. Job xxix. 6. ‡ Isa. xxxii. 2.

from the storm,* a basis for his feet.† He pours forth a river for refreshment,‡ oil for gladness,§ and honey for delight.‖ He is strong to resist his enemies, and sharp *as a flint* to destroy them. Well then may we ejaculate, with wise and holy *Ethan;* O LORD GOD OF HOSTS, *who is a strong* LORD *like unto thee; or to thy faithfulness round about thee?*¶

Reader, hast thou been blessed with the various experiences of this truth in thy soul?—These are not the mere fervors of imagination, but the abiding and sensible perceptions of the inner man. Hast thou known what it is to have *the munition of Rocks* for thy safeguard and salvation? And, previous to this, hast thou felt a change pass upon thee, not effected by the powers of flesh and blood, nor induced by mere moral suasion, nor by the all feeble efforts of human reason, but by the operation and energy of the Most High? *Has* thy own *rock been turned into a standing water*, and thy *flint into a fountain of waters;*** or, in other words, is thy *heart of stone* removed, and hast thou received, in its stead, *an heart of flesh?*—This is the great work of GOD. Man cannot change the substance of things, nor reduce adamants to fluids. Nor canst thou do any thing good of thyself; nor any creature work so divine a change within thee.

Believing soul; thou art built upon a rock indeed, and thy building, or, rather, the building of GOD in thee, shall stand fast for ever. Indefectible is thy foundation; and thy superstructure will be indefectible too. If others represent the Rock of ages, as a shifting, unsolid quicksand; or, if they attempt to mould the unchangeable GOD after the fashion of their own unsettled minds; do thou adhere to the words of faithfulness and truth, and rest thy all upon Him, who hath declared himself to be JEHOVAH *without change;* and who, having loved *his own*, will invariably *love them to the end.* When the *Lord of Hosts* can lose his power, or the GOD of truth become a liar; then, and then only, shall they, who lean upon his arm, and believe in his word, perish from their hopes, and be deceived into destruction.

Learn, therefore, to discard all such unworthy representations of thy faithful Lord, as may incline thee to doubt of his truth in fulfilling his covenant of grace and of glory, Such low thoughts of GOD can originate only from the grossest darkness, and are really unworthy of the devil. He knows to his cost, that the LORD is faithful and just in all his ways, and that his punishment is irremediable, because his avenger cannot change.

* Isa. xxv. 4. iv. 6. † Psalm xl. 2. ‡ Psalm xxxvi. 8.
§ Isa. lxi. 3. ‖ Psalm cxix. 103. ¶ Psalm lxxxix. 8.
** Psalm cxiv. 8.

Begin then, even now in thy soul, O believer, the joy of thy redemption. *Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.* Both thou and all *the ransomed of* JEHOVAH *shall return* from the miserable captivity of sin and Satan, *and shall come to Zion*, to the church of the first-born whose names are written in heaven, *with everlasting joy upon your heads; ye shall obtain joy and gladness, and sorrow and sighing shall flee away.* It *will be* but a little while, Christian, if thou art young; and it can be but a very little while, if thou art aged; ere this blessed Scripture shall be fulfilled to thee. The whole of thy time upon earth is but a span; and how much of this span has been lost? So *Simonides* being asked, *how long he had lived?*—"A very short time (says he) though many years."* But thou art to live really and for ever with thy GOD.

In the divine persuasion of this comfortable truth, say with the prophet (and, like him, mayest thou feel while thou sayest it!) *Behold God is my salvation: I will trust and not be afraid; for* JAH JEHOVAH *is my strength and my song, he also is become my salvation.* This is the melody of heaven; and there is no true harmony, beside this, among the inhabitants of earth. Every thing else is discordant and vain.

PHYSICIAN.

WHEN man fell from God, he fell immediately into such a disease of body and soul, as inevitably entailed upon him and all his posterity, not only death spiritual and temporal, but (if a remedy had not been provided) death eternal. Hence, the bodies of men have been pained with maladies of innumerable kinds, and their souls tormented with the still more horrible diseases of envy, malice, lust, and sin; all of them incurable by nature, and each of them sufficient by itself to destroy the world. All the elements, since that melancholy hour, have been at war with man. The air he breathes, and the food he eats, while they yield him a momentary relief, the better (as it were) to support their rage, augment the principles of corruption, and drive him onward to his tomb.

* STOBÆUS, Serm. xcvi.

Hostile spirits, the partners and the instigators of his rebellion, vent their unceasing malice upon his soul, foment the raging passions which themselves endure, and seem to feel a gloomy pride, in making their victim as completely miserable as themselves.

This is the present state of man. Yet how many are there, who resist their own experience, and who dare to blaspheme the God of purity by saying, that their nature is just as holy now, as ever it originally was; and that, in these very circumstances, the Almighty created and infused the living spirit into *Adam?* Thus they foolishly charge God with all the moral evil, which we daily see disgracing and tormenting the world, and with all the natural ills, which insert a portion of misery into every enjoyment of life. But reason, as well as Scripture, loudly proclaims, that he, who is transcendent in purity, cannot be the author of sin; and that he could not, consistently with his goodness and truth, punish and distress his creatures, unless they had affected his justice and deserved his resentment. This insensibility of disease is one of its most dangerous symptoms; and, if no extraordinary aid interpose, leaves the poor creature, who hath it, both helpless and hopeless together.

But unto you (says the living God) *that fear my name*, that acknowledge the revelation of my will, and believe in my saving word *shall the Sun of righteousness arise with healing in his wings.** As if JEHOVAH had said, Though my people have contracted a thousand diseases in their bodies and souls, by turning aside from the right way, yet will I send Him, who is able to save, who shall *heal their backslidings and love them freely.* He shall *heal the broken in heart, and bind up their wounds.*† *In his days shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness; the meek also shall increase their joy in* JEHOVAH, *and the poor among men shall rejoice in the* HOLY ONE *of Israel.*‡ Wherefore, *say to them that are of a fearful heart, Be strong, fear not: Behold, your God will come with vengeance, even God with a recompence; he will come and save you.*‖

This was that ANGEL, or *sent one*, in the wilderness, *who went before* the people of Israel, who *blessed their bread and their water*, who supplied all the wants of that amazing multitude, and who *took away sickness from the midst of them:*§ And this ANGEL was JEHOVAH, *that healed them.***

This was the Physician, to whom *David* tuned his harp, when he sang; *Bless* JEHOVAH, *O my soul, and forget not all his*

* Mal. iv. 2. † Psalm cxlvii. 3. ‡ Isa. xxix. 18, 19.
‖ Isa. xxxv. 4, 5. § Exod. xxiii. 23—25. ** Exod. xv. 26.

*benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; and who crowneth thee with loving kindness and tender mercies.**

The prophets foretold the appearing of this Physician, described his office of healing, and declared his ability to peform it; because he was no other than JEHOVAH.

And when the Physician appeared in the fulness of time, he demonstrably proved himself to be the divine person, whom prophets had preached and expected, and to whom psalmists had pointed their praises and sung. He went about doing good and healing all manner of diseases that could distemper the body, and every species of iniquity that could infect the soul. When the *Grecian* painter, *Zeuxis*, presented his incomparable pictures for nothing; his vanity prompted him to give this reason for his conduct, "that his performances were above all price." So *Jesus, the Lord of all*, above the suspicion of a vain-glorious pride, performed his mighty work of healing freely and without reward; because it was impossible to propose any to him, which could either merit his favor or claim his acceptance. And we do not find, that a single person, among all the multitudes which he healed, was so insensible of the worth of the remedy or the dignity of the Physician, as to make him so degrading an offer. He healed for nothing; and those, whom he healed, could give him nothing, but what his own bounty had conferred upon them before. *Jesus* declared himself to be the great Physician, of whom Moses in the law and the prophets did write, and confirmed that declaration by tokens, as supernatural as they were various, upon the bodies and souls of men. No disease of the body ever passed under his all-healimg hand, without a perfect and incontestable cure. There was not a malady, which could affect the human frame, but which found in him a gracious remedy; and not only those infirmities, which had been incurred by the misfortunes of life, but even those with which men were born, and which are therefore deemed absolutely incurable, were removed in an instant, and healed by a word, to the astonishment of the patients themselves, and even to the conviction of those who hated his person. There were enemies enough to *Jesus*, who would have been glad of any opportunity to have detected his pretensions, had he been an impostor.† Nor were his enemies simple men, easily deceived by specious pretences, but some of

* Psalm ciii. 2, 3, 4.

† "A learned physician, (says Bp. *Stillingfleet*) undertook to make it evident, from the circumstances of the history, and from the received principles among the most authentic physicians, that the diseases, cured by our Saviour, were *all* incurable by the rules of physic." Gul. Ader. *de morbis Evang. in Orig. Sacr.* L. ii. c. 10.

the wisest and most learned in the *Jewish* nation; scribes, Pharisees, chief priests, and lawyers, who watched every occasion to entrap him, and who, it appears, scrutinized his actions with the utmost perspicacity and care.† To prove that he was more than man, he carried his capacity to heal beyond the methods of man. As, in the beginning, at the speaking of a word, all creation was formed, and universal nature received its being; so at the speaking of a word, this great *Immanuel* restored the spirit to its tenement of clay, and raised a putrifying corpse, in a moment, to its former possession of life.‡ The Jews saw it, and were astonished; and some, that were astonished, believed. Others remained, though under the conviction of their senses, in the amazing unbelief of their hearts; which may serve to shew us, that it is impossible for man to believe in Christ, by the powers of his own will or strength, *even though one arose from the dead.*‖ And this wonderful fact also declared, that it is apparently more easy to restore the forsaken clay to re-animation and vigour, than to quicken a spirit, hardened in unbelief, and *dead in trespasses and sins*, unto *newness of life*. He, who performed the one, did however demonstrate himself able also to perform the other. Some of his disciples were renewed in the spirit of their minds, and were brought into spiritual life, by a single word, unattended with the exterior means of conviction, or with any other evident cause. Their prejudices, their worldly pursuits, their consideration of friends, of pleasure, or of fame, vanished in a moment, or, in a moment, were submitted to his will. Their hearts were in his possession, whenever his grace demanded them; and they could have no motive for their constant attention to a person of so much apparent poverty and sorrow, but an inward constraining power, whose efficacy was seen in retaining those, whom he was pleased to retain, under all the obloquy and contempt with which they were insulted, and under the continual expectations of persecution and death. He cured those in the spirit of their minds, whom he pleased to cure; and, whom he pleased not thus to cure, he passed by.

The *Jews* were witnesses of this almighty Physician's skill; and, unable to resist the undeniable evidence of their senses, imputed his power to *Satan:* As if the arch-enemy of man would become his friend, or the grand cause of all woe could attempt to relieve *that* in man, which he cannot remove in himself. But *Satan* never willed to do such honor to *Jesus*, nor, by advancing *Christ*'s kingdom, to ruin his own. Thus they unwillingly admit these facts to be miracles, or the

† John ix. 13, &c. ‡ John xi. 43, &c. ‖ Luke xvi. 31.

effects of a power more than human; and their evidence, being the evidence of enemies, is equally unsuspicious and strong.

Porphyry, *Celsus*, *Julian*, the emperor and apostate, and the *Jews*, in the height of their enmity to *Jesus Christ*, have also *admitted* the miracles which he performed; but imagined (yet with great absurdity, considering *the end* for which he performed them) that he was an adept in magical arts, and so made use of some diabolical powers.*

Those, whom the Saviour healed, bore a grateful testimony to the divinity of his power; and, under the influences of his grace, acknowledged and adored the glory of his person.

God the Father, and God the Holy Ghost, the other co-existent subsistences in the divine essence, witnessed him to be "the Lord from heaven, the only begotten of the Father, full of grace and truth."

The very *devils*, feeling his omnipotent constraint, testified aloud of this wonderful Physician, and confessed him to be "the Christ the Son of God."† All hell acknowledges his divinity under the tremendous force of his wrath; and the unhappy worms, who now deny his *eternal power and Godhead*, will one day be glad to shelter themselves under it from the vengeance due to sin, or must be compelled to own, what they now deny, by a long and sad series of unabating sorrows.

And indeed, considering the *nature* and *extent* of the maladies, which it was decreed he should remedy; how could such cures be performed, unless the Physician were almighty to heal? How could such causes be removed, unless *Jesus* were almighty to save? None, before the Saviour, ever wrought such mighty works by a word of command, or by a simple touch. The effects too were as permanent, as the cause was momentary. Yet these were but temporal mercies, and were given in order to shew the omnipotence of healing, which resided in *Jesus* for the salvation of souls. What sickness is to the body, that sin is to the mind.‡ *Christ* therefore shewed himself *Lord* over both, by removing the one and the other; and, to give an infallible criterion, that he had power to forgive sins, or to heal the soul, which the Jews themselves owned to be the essential prerogative of *Jehovah*, he cured a paralytic in a moment.

Who can forgive sins but God *only?* This was their question to Christ; and it implied an undeniable truth. He took them, therefore, at their word, and forgave the sins of a man before them. He proved, that he had effected this spiritual

* See this argument accurately pursued by *Grotius* in his treatise *De Ver. Rev. Christ.* lib. ii. § 2—5. & lib. v. § 2—5.

† Luke iv. 41. ‡ Mark ii. 17. Luke v. 31.

fact, by another equally impossible to man, which appealed to their senses: "Rise up and walk," was a command of equal force from HIM, as, "Man, thy sins are forgiven thee:" And for the same reason only——because he was TRUE AND VERY GOD, accomplishing both the one and the other at a word.

Nor are this Physician's cures the cure of a day; but remain for ever and ever. The soul, which is once healed and restored by *Jesus Christ*, shall never perish; because, upon the introduction of everlasting life, death has necessarily lost his dominion over it. He heals for eternity. This he could not do, were he not eternal in his own nature; but, being the GOD of ages, his mighty influence extends, from before all worlds, to worlds infinite and perpetual to come. And as JEHOVAH only could heal thus, it follows, that *Christ* had a nature superior to the human, conjoined with the human, which nature was JEHOVAH.

The *cause*, or *principle*, of *Christ*'s healing was as wonderful as the healing itself. For *himself took our infirmities and bare our sicknesses*;* and he did this, by *his ownself bearing our sins in his own body on the tree*.† He received our disease, and imparted to us his health. He sustained our sorrow, that we might have his peace. He underwent our death, that we might enjoy his own everlasting life. O what a compassionate Physician is here! Just as gracious, merciful, and kind; as he is able, intelligent, and sure.

Having assumed our nature, he is intimately acquainted with all our infirmities. There is not a disease of the soul, but he has *balm from Gilead*,‡ some *leaves of the tree which are for the healing of the nations*,§ to apply for its cure. He knows the root of the disease; and he knows too the efficacy of his medicine, and his own ability to heal. Yet, *they that be whole need not a physician, but they that are sick*.‖ And who can *these* be in the midst of this distempered world, where sin is as epidemical as the pestilence, and rages in its malignant symptoms like a plague? Where shall we find those healthy souls, who need not this Physician's aid?—There are none such born of women; but there are many, who fancy themselves in this perfect case, and are light-hearted, only because they are light-headed. But when a man is once brought to his right mind, he may turn the language of the most avowed atheist against himself, and say;

Nunc ratio nulla est restandi, nulla facultas,
Æternas quoniam pœnas in morte timendum. LUCRET.

* Matt. viii. 17. † 1 Pet. ii. 24. ‡ Jer. viii. 22.
§ Rev. xxii. 2. ‖ Matt. ix. 12.

No sense t' oppose, no vigor, now remains ;
For after death he dreads eternal pains.

A person, raging out of his senses in a violent fever, may imagine himself easy and well ; but this very circumstance is one of the worst symptoms of his disease. Thus many poor dead sinners, and many Pharisaic professors of religion, are as insensible of any spiritual malady as a stock or a stone. The first dose given to these persons by the great Physician, if he give them his aid, is, to make them feel and to bring them to their senses ; and then they are the first to complain, how deceived they have hitherto been; and how really and dreadfully disordered at present they are. And when they feel the intolerable torments of sin, and cry out for help in the excruciating pangs of their disorder, they are not far from a remedy. *Jesus*, who hath brought them to the sense of this, will never leave his patients, till he hath made them perfectly whole. None ever cried to him for help, and cried for his mercy in vain.

But in the midst of the contagious air which men breathe below, and through the natural indiscretions of the human heart, the patients of the great Physician are and have been occasionally assaulted by a dreadful relapse ; some have fallen into the original horrors of their disease, and some have been quite insensible under it. Yet, these being the great Physician's charge, though he may let them sustain their anguish awhile, that they may be taught prudence in venturing out of his sight into the world ; he will *never leave nor forsake* them, till he hath stopped their spiritual *issue of blood*, but will again *heal their backslidings, and love them freely*. He is JEHOVAH to recover, as well as *Jesus* to heal. For a small moment indeed *his anger may endure, yet in his favour is life ; weeping may endure for a night, but joy cometh in the morning*. He, that could raise the dead, can cure the dying.

As to thee, O believer, who hast received *life from the dead* by the heavenly art of thy divine Physician, what reason hast thou to rejoice in his salutary aid, and to place an entire confidence in that goodness, which hath *delivered thy soul from death, thine eyes from tears, and thy feet from falling?* It is thy grateful duty to evince the soundness of thy cure, by *leaping* in his praise, and *walking** to his glory. The very possibility of receiving any more attacks from the distempers of sin, shall ere long be removed, and thou wilt experience, that the help of thy Physician extends beyond the grave, and throughout all the successions of everlasting ages. The day

* Acts iii. 8.

is at hand, when thou wilt praise him among the chosen bands of immortal saints, who, like thee, were recovered from disease, and sin, and death; and who, with thee, shall celebrate his honors for ever. The song will be that of "Moses and the Lamb," and the burden of it, *Who is like unto thee*, O JEHOVAH, *amongst the mighty ones? Who is like unto thee, glorious in holiness, fearful in praises, doing wonders?—Thou in thy mercy hast led forth*, from the world, *the people which thou hast redeemed; thou hast guided them in thy strength to thy holy habitation.—Jehovah shall reign for ever and ever, Amen.*

STONE AND CORNER-STONE.

CHRIST was very early represented by the emblem of a *stone*; as it served to impress an idea of his durability, firmness and strength. Thus *Jacob*, in his dying blessing, imputes the stability of his son *Joseph's* faith under all his trials, to the assistance of the "*Mighty One, the Shepherd, the* STONE OF ISRAEL."* He had been enabled to rest upon the promised Redeemer, and therefore *his bow abode in strength, and the arms of his hands were made strong.*

It seems probable, that the setting up of stones for a witness to a covenant, so often mentioned in Scripture, was at first an emblematic appeal to the *Stone of Israel* for the sincerity of those who erected them, and for a memorial to others of their adherence to the compact, or agreement. In after times, this practice, like many other external observances in religion, was not only abused and corrupted by the heathens but

* Gen. xlix. 24.

even by the Jews themselves.* What might at first be intended only as an emblem of, or an appeal to, the *Hope of Israel*, became afterwards a *stone of stumbling*, and a mark of idolatry, both to the chosen nation and to the rest of the world. When *Jacob* set up a stone at *Bethel*,† and dedicated it by the pouring of oil; it was in testimony of his thankfulness for the mer-

* The custom, which prevailed almost universally among the heathens, of erecting memorials of stone, both for a witness of covenants, and for an object of worship, to the idol *Margemah*, *Markolis*, or *Mercury*; seems extremely antient. R. *Elias Ascenaz* (cited by *Kircher* in his *Oedipus*, Synt. iv. c. 2.) says, that the religious honor, which was paid to *Markolis* (the same as the *Anubis* of the *Egyptians*, as the *Hermes* of the *Greeks*, and *Mercury* of the *Romans*,) consisted in throwing stones together into an heap; which practice originated from an idle fable concerning the gods, not worth repeating. To this idolatrous rite *Solomon* is supposed (by *Selden* and others) to allude in Prov. xxvi. 8. where, instead of rendering the text, *As he that bindeth a stone in a sling*, which does not afford the comparison of folly intended; it should have been translated, *As he that throweth a stone to Margemah* (or *Mercury*,) which cannot profit the idol; *so is he that giveth honor to a fool*, of which he is wholly insensible. SELD. *de Mercurii Acervo*. There were also *Mercurii*, or *Hermæ viales*, for the direction of travellers. Dr. *Plot* (in his *Natural History of Oxfordshire*) thinks, with Dr. *Stillingfleet*, that the *Britons*, long before the arrival of the *Romans*, were acquainted with the Greeks; and that they learned from them the practice of setting up unpolished stones, instead of images, to the honor of their gods: And he asserts, from *Pausanias*, that, near the statue of *Mercury*, there were 30 square stones, which the *Pharii* worshipped, and gave to every one of them the name of a god. Stones were universally set up for memorials, and were sacred to the election of kings, &c. by the *Danes* and other northern nations. The same author seems also of opinion, that the celebrated *Stonehenge*, in *Wilts*, was "neither a *Roman* temple nor *Danish* monument; but rather somewhat belonging to the idol *Markolis*, which *Buxtorf* says the Rabbins called בית קולים, *the house of Kolis*." *Nat. Hist. Oxf.* c. x. § 81, 102, &c. *Plutarch*, in his Life of *Cimon*, mentions the erection of *stone Mercuries*, with inscriptions upon them, in honor of taking the city *Eione* from the *Persians*: And *Gyraldus* (*de Diis Gent.* Synt. II. p. 84.) asserts, that the heathens had their *Deus lapideus* or stone god to swear by; and relates, from *Polybius*, the form of an oath, which was so taken, between the *Romans* and *Carthaginians*, relative to a treaty of peace. *Livy* also mentions an oath of *Hannibal*, taken after the same manner. Many have thought that the whole of this custom was a vile abuse of *Jacob*'s consecration of the stone at *Bethel*.

† Gen. xxviii. 18. So *Joshua* under an *oak*, אלה or אלון, so called from the *covenant*, of which it was a natural symbol from the אלהים, and under which the antient *Próseuchæ* or places of worship to God in covenant were usually appointed. Josh. xxiv. 26.

cies, which GOD had shewn him, and of his faith in the fulfilment of those promises, which had there been given. He set it up as a witness, that he took God at his word, and as a seal that God was true. It merited no rebuke; and it received none. But, when the *Israelites* were come out of *Egypt*; lest they should adopt the depraved customs of that sink of idolatry, they were expressly cautioned and commanded *not to set up any image of stone in their land, to bow down unto it.*† They were to shew themselves unenslaved by the superstitious abominations of that land of bondage, from which *Jehovah*, by the most signal instances of his power, had set them free. He had demonstrated, that the influences, which the idolators believed to reside in the talismanic images, or pillars of stone, around their country,‡ to preserve it either from invasion or abandonment, were nothing to him; and that therefore the whole expectation of his people's safety and perseverance should be directed to himself alone. If they wished to raise a token to perpetuate the remembrance of any great occasion, or if they were commanded to do it (as in their miraculous passage through *Jordan*;) they were to considsr it merely (as *Samuel* did, when he set up his *Eben-ezer*) as a memorial of GOD's mercy and of their own thankfulness. This was the only *religious* use, they were allowed to make of this antient custom: And it was never forbidden, upon *civil* occasions, where there was no danger of idolatry.§

The stone which *Daniel* saw *cut out without hands*, i. e. without any *human* aid, and smiting the empires and powers of the world, when it *became a great mountain and filled the whole earth*, is justly expounded to be the divine *Messiah*; who will ere long confound the force and cunning of devils and men, and *set up* his own *kingdom* of glory, *which shall never be destroyed.*‖

Zachariah also comforted the church with assurances, that

† Lev. xxvi. 1.

‡ The *Egyptians* were ever addicted to astrology and magic, and are supposed to have set up, according to the principles of those arts, several idols, dedicated to *Baal Zephon* in the passages of their country, to prevent both emigration by their dependants, and irruption from their enemies. *Baal Zephon*, according to *Kircher* and the Rabbins, was an idol in the form of a dog, set upon a high pillar, in which the *Egyptians* placed great superstitious confidence; and not the name of a city, as *Selden* supposes. There seems, however, much more of reason in *Selden's* arguments and opinion. Vid Synt. *de Baaltzephon*.

§ Josh. xxiv. 26. 2 Sam. xviii. 18. ‖ Dan. ii. 34, 45.

the *Head-Stone* (or the Saviour) should be brought forth with shoutings, and that everlasting grace was upon it.*

The prophet *Isaiah*, speaking to the church, says, *Sanctify* JEHOVAH SABAOTH [the LORD OF HOSTS] HIMSELF, *and let* HIM *be your fear, and let* HIM *be your dread: And he shall be for a sanctuary; but for a* STONE OF STUMBLING, *and* ROCK OF OFFENCE *to both houses of* Israel.† But the apostle *Peter* affirms that CHRIST was *the* STONE *which the builders disallowed*, and that *the same is made the head of the corner, and a* STONE OF STUMBLING *and* ROCK OF OFFENCE. Here (as a valuable writer observes) "*the Stone of stumbling and Rock of* "*offence*, *in the former* text is the LORD OF HOSTS HIMSELF "a name which the *Arians* allow to no other but the one, only, true and supreme GOD. But, this *Stone of stumbling* "and *Rock of offence*, as it appears from the latter text, is no "other than CHRIST, the same Stone which *the builders re-* "*fused:* Therefore, CHRIST is the Lord of Hosts himself, and "the *Arian* is confuted upon his own principles." This is an argument, so drawn from the Scripture, compared with itself (as the same author remarks,) that its conclusion may indeed be *denied*, and so may the whole Bible, but it cannot be *answered*.‡

CHRIST is not only to be considered as a *Stone* of memorial for all generations, in which sense indeed he is *a living Stone* and truly *precious;* but also as a *Corner-Stone*, and a *Foundation*, on which belivers are to build all their hopes of present and eternal salvation. In this latter view, he is often represented in the sacred writings; and perhaps his own divinity and his people's security are as strongly exhibited by this image as it is possible for an object, familiar to our senses, to illustrate and declare them. A corner-stone, which is not *eternal* can yield no hope of perpetual stability for any superstructure raised upon it; and nothing is properly or peculiarly eternal but *Jehovah*. He, who represents this tried, this sure, this everlasting Corner-Stone, as any thing less than divine, independent, and almighty; attempts to rob it of those very attributes, which are the main foundation of faith and comfor

* Zech. iv. 7. The אבן הראשה in this text strongly expresses the absolute dominion of Christ, over his whole church especially, according to the apostle in Eph. ii. 20. אבן in Scripture (as *Mede* observes) sometimes means a *king*; and he quotes Gen. xlix. 24. where Christ is called the *Stone of Israel*, and Is. xxviii. 16. where the word *stone* is rendered *king* by the *Chaldee*, in proof that he is βασιλευς by being βασις of the house and people of God. *Oper.* p. 833.

† Isa. viii. 13, 14. ‡ JONES's *Cath. Doct.* p. 1. 3d. Edit.

to them who build upon it. Such an one has reason to be careful, lest it one day *fall upon him*, and (in the words of *Jesus* himself) *grind him to powder.** GOD every where seems jealous of his glory; and he, who dares to assault it, proceeds at the peril of his own soul.

The corner-stone is the key-stone of the building.† Upon this it must necessarily stand; and, if this be removed, it must as necessarily fall. How lively is this image of *Jesus Christ*, and of the absolute dependence of his people upon him! As he is the divine Lord of all things, on whom his redeemed have rested all their hopes from the earliest ages of the world; well might *Isaiah* speaking by the Holy Spirit denominate him *the tried Stone, the precious Corner-Stone, the sure Foundation in Zion.*‡ The apostles and prophets, and all his elect from the foundation of the earth to its final destruction, are and will be living and lively stones built upon him; and, because *he abideth always*, they shall abide for ever also. They are not founded upon a creature, either like to or above themselves; but upon the *Creator;* upon *Christ*, who made all things; upon *Christ who is God, blessed for ever.* Low are the thoughts of that man, who degrades the supremacy of *Jehovah-Jesus* even to the præ-eminence of the first angel in heaven; weak is such a man's hope of a certain salvation; and poor must his consolation be, if it only result from feeble confidence in a created Saviour. If such men would be faithful, or if they *can* be faithful, to their own hearts; they might find a test even there of the mistake; by the sensible withdrawing of GOD's presence, if ever they enjoyed it; or, by an immediate inclination to deny or blaspheme it. It may be laid down as a rule, that a man, denying *Christ* to be the co-equal and co-eternal

* Matth. xxi. 44.

† The remark of *Estius*, upon Eph. ii. 20. is ingenious. Ἀκρογωνιαῖος (*q. d.* summangularis) *is dicitur*, &c. "*That* is called the *corner-stone or chief corner-stone*, which is placed in the extreme angle of a foundation, conjoining and holding together two walls of the pile, meeting from different quarters. And the apostle not only would be understood by this metaphor, that *Christ* is the principal foundation of the whole church, but also that in him, as in a corner-stone, the two people, Jews and Gentiles, are conjoined; and so conjoined, as to rise together into one edifice, and become one church." *Julius Firmicus* made the same remark, long before, in his Tract *de Errore profanarum Religionum; Lapis sanctus*, i. e. Christus, *aut fidei fundamenta sustentat, aut in angulo positus, duorum parietum membra æquata moderatione conjungit*, i. e. *Veteris et Novi Testamenti in unum colligit Gentes.* Vid. cap. xxi.

‡ Isa. xxviii. 16.

Son of the *Father;* or, in other words, to be supremely GOD can never receive comfort from him as a Redeemer; and if he knows not what this means, his pledge of hope, and expectation of life eternal is a problem even to himself. Upon the principle of reason, it must be folly to depend upon a creature for one's happiness, who must himself be dependent upon another being for his own. Does not even common sense suggest the expediency of applying to the source at once? It seems as right to deny, that there is any Saviour at all, as to deny those attributes in him, by which alone he can be an effectual Saviour. And it is the height of boldness, to call him *Lord, Lord*, as many do; and yet to declare him a mere servant or a creature, as helpless as themselves.

But *Christ* is a memorial-stone of his own divinity to his redeemed, in all the signs, and wonders, and works, which he accomplished for their salvation. No creature could have manifested such transcendent love; none, inferior to *Jehovah* could have displayed such omnipotent grace. Who could bestow merit but he who had merit to spare? Who could redeem a *multitude* of saints, *which no man can number*, but he who could pay a price, which no creature can count? Who hath aught to spare, but he that created all, and in whose power alone are all things both in heaven and earth? *Christ* then may justly be the Christian's *Ebenezer*, his *Stone of help;* for he alone could deliver him from the bondage of corruption, the tyranny of *Satan*, and the punishment of hell: He alone could bless him with the liberty of grace, the freedom of holiness, and a title to heaven. The believer, firmly trusting in *Jesus*, (to use the words of an ingenious writer) "is powerful in *his* "power, wise by *his* wisdom, happy by *his* happiness. He "reaps the benefit of every divine attribute, and loses his own "insufficiency in the fulness of infinite perfection."* *Christ* is his *Stone of fortification* (for so the words might be rendered) and is become his *strong tower* against all that attack him. *Christ* also is his *Corner-Stone*. On him alone his soul hath been enabled to build for pardon and peace in time, and for life and glory in eternity. To such an enlightened mind, *Jesus* is all and in all; and he sees, that, whatever exists without *Jesus*, exists in misery, and in the end must fall into ruin. There is no peace in life, nor hope in death, without the knowledge of *Christ*, and without confidence in him. In him, and in him alone, is everlasting security.

"And how then should the hearts of all the expectants of "life rejoice, at the laying of the foundation by so wise a "Master-Builder, who counted the cost of the whole super-

* *Spect.* Vol. vi. No. 441.

" structure, when he drew the model of it in his eternal pur-
" pose; and has power enough to carry it on, so that neither
" the reproach of *Satan*, nor the contradiction of man's pol-
" luted state, shall ever have cause to say, He laid a founda-
" tion, but had not wherewith to finish it!" The building of GOD standeth sure, defended by his omnipotence, his covenant, his truth, and all his glorious attributes and perfections. What cost him so much, must be well secured; and what is so precious in his sight, can never be out of it.

Rest then, humble believer, all thy hopes upon this *Corner-Stone*, so perfectly tried, so inestimably precious. He that believeth and trusteth in him, shall never be confounded.† Till thy Corner-stone fail, and thy foundation sink away, thou canst never be removed. He is a *living*, an ever-living, *Stone*; and it is thy privilege to be a *lively stone* in him. His life is the cause and spring of thy liveliness. He hath life in himself; and, therefore, he is able both to impart life, and secure life, to thee. There are no *stones of emptiness*‡ (as the prophet speaks) belonging to him. All his redeemed are *lively stones*, and are so called, because they partake of his own nature and durability.

Here then is strong consolation for thee, in the midst of a miserable and tempestuous world. Though darkness be *without*, if light be *within* thy dwelling, fear not; GOD shall ere long increase it to the perfect and perpetual day. Hold fast, and thou shalt hold on: Or, rather, because *Christ* hath laid fast hold upon thee, thou shalt remain his own for ever. *Fear not, neither be dismayed;* the arm, which supports thee, is divine. All hell hath felt its force; and, irretrievably vanquished, shall acknowledge its power. Thou art GOD's *building*;§ and therefore, though floods may beat and the winds blow, thou shalt stand fast as thy Rock, and thy faithful witness in heaven.

But, what amazement shall seize the builders; when they behold the *Stone*, which once they refused, appearing *the* HEAD *of the corner?*‖ Those sagacious mortals, who fancied their *dicta* were to build up the opinions of the world, and who, with their wisdom, never knew GOD; will find a strange revolution in sentiment and feeling; when JESUS, whom they once denied or degraded, shall appear in the clouds of heaven, and thunder his creation to judgment.

At that awful period, those self-sufficient persons, who, out of a swarm of idle thoughts were for making a system of wisdom, and " out of a giddy whirl of innumerable amusements, as " so many minute particles of pleasure, were for forming a " world of happiness;" will find their hypothesis as crude as

† 1 Pet. ii. 6. ‡ Isa. xxxiv. 2.
§ 1 Cor. iii. 9. ‖ Acts iv. 11.

their deceiver's, and the consequence of it unhappily the same. The *Stone of stumbling*, and *the Rock of offence*, will then fall upon their heads with a perpetual vengeance; and the Saviour, whose deity and omnipotence, they madly disputed, will instill terrors by his presence, and give them a dismal proof, that he is almighty to destroy.

Happy, in that day, unspeakably happy, shall those appear, who, as lively stones *are builded together in* Christ *for an habitation of* GOD *through the Spirit;* and who stand *upon the foundation of the apostles and prophets*, Jesus Christ *himself being* THEIR CHIEF CORNER-STONE.* GOD shall dwell in them, and they in him, to eternity. The mode and the measure of this communion are ineffable; for eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, the things which GOD hath prepared for them that love him: And if the things to be possessed are thus above all language and conception; how much more must HE transcend all created intellect, by and for whom they were created, and in whom they are all to be enjoyed? Every vessel of grace shall, then, be full of glory. Every one of the redeemed shall be changed into *Christ*'s glorious image, shall be a triumphant king, and an holy priest, unto GOD and the Father; yea, shall live and reign, blessing and blessed, without measure and without end. O what a transformation shall then appear in all the redeemed; what a wonderful translation from inquietude and sorrow, to rest and joy; from sin and temptation, to holiness and triumph; from darkness and death, to light and life; from earth and Satan, to heaven and God! The view of this glory animated the Psalmist, and is sufficient to animate each faithful heart, to address his blessed Master and say; *Thou*, LORD, *art my Help and my Deliverer; make no long tarrying, O, my* God!

Oppress'd with weariness and care,
With sickness, grief, and pain,
I sojourn like a pilgrim here,
And pant my rest to gain.

My fears are great, my foes are strong,
My soul is much abhorr'd;
Yet wait I, and have waited long,
For thy salvation, Lord!

* Eph. ii. 22.

FOUNTAIN.

THE word of GOD, as it treats wholly of the great work of redemption and of what has a relation to it, is full of descriptions and titles of the person and offices of the great Redeemer. It represents his omnipotence and sufficiency of salvation, under a great variety of such striking and beautiful images in nature, as are best adapted to illustrate his own dignity, and convey the most pertinent ideas of the efficacy and worth of his great undertaking to his people. Among the many objects of the material world, few could be selected to this end with greater propriety, than a *spring* or *fountain* of waters. For he is the source of all things; because *he is before all things, and* because *by him all things consist.**

Christ is the Fountain of all *being* and *life*, both spiritual and corporeal. Whatever is, is by him. He is the *Prince of Life*,† disposing his gift of existence, according to his sovereign will; and in him and through him all creatures *live and move and have their being*. In a peculiar sense, he is *the Life* of his people ;‡ for, when they were spiritually *dead in trespasses and sins*, he commanded, and they came forth from the grave of nature and evil; he breathed into them by his holy Spirit, and (like *Ezekiel's* army) they moved and lived. He lives in them, and they in him. *David* beheld him thus, as the *Fountain of life* to his soul, and was divinely assured, that *in his light he should see light.*§ *Jeremiah*, in this sense, likewise calls him *the Fountain of living waters*,‖ which deluded *Israel* had forsaken *for broken cisterns that could hold no water*, and expresses the utmost astonishment at a madness, which could prompt them to leave the author of all fullness and blesssing, for the lying vanities of idolatry, or the perishing nothings of the world. And *Christ* himself declares, that from him proceeds, and that he will bestow on his redeemed, *the living water, and the water of everlasting life*,¶ from *the Fountain of the water of life, freely.***

* Col. i. 17. † Acts iii. 15. ‡ Col. iii. 4.
§ Psalm xxxvi. 9. ‖ Jer. ii. 12, 13. xvii. 13.
¶ John iv. 10. 14. ** Rev. xxi. 6.

The Redeemer is not only a Fountain of natural and spiritual life; but, as his people are defiled and polluted with sin, he is likewise a Fountain of ablution, to wash and to make them clean. The prophet *Zechariah* presents him to the view of believers under this beneficent description, and speaks of him as *a Fountain* that should, in the day of his appearance, be *opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.** And long before him, *Joel* prophesies of *Christ as the Fountain that should come forth out of the house of the* LORD, from among the people of the Jews, and *water the valley of Shittim*, diffusing his abluting and reviving streams to the gladdened Gentiles. When the *Messiah* was manifested, he fully answered these descriptions of him, and poured forth his blood, that he might cleanse his chosen from all their sins.†

Jesus Christ is also a *Fountain* of *grace. Of his fulness have we received, and grace for grace. The grace of our Lord is exceeding abundant.*‡ Whatever grace and strength his people need, they are privileged to seek it from him, as from a Fountain opened, full, and perpetual. *David* celebrates his Redeemer as such, and, thankful for his repeated mercies, says, that *all his springs* (or fountains) are in him.§ Nor was the apostle less sensible of his Master's excellency, nor less persuaded than the Psalmist, that *he was able to make all grace abound* towards himself, and to those *who believe in his name.*

Happiness and joy flow in a golden current from this precious *Fountain* of man's salvation. Whatever comfort his people need, to him they must look alone, and in him alone they shall find it. Peace and pardon spring from him, and all *the pleasures that are at* GOD's *right hand for evermore.*‖ From him proceedeth the river whose streams make glad the city of GOD;¶ in him is *the fulness of joy;* and to him do the happy hosts of heaven attune their songs of gratitude, for all the blessedness of his favour, and for the eternal continuance of his love.

* Zech. xiii. 1. † 1 John i. 7.
‡ 1 Tim. i. 14. § Ps. lxxxvii. 7.
‖ Of this mind was the excellent *Boethius*, which he has expressed with a seraphic elegance.

Da pater augustam mentem conscendere sedem,
Da fontem lustrare boni, da luce reperta
In te conspicuos animi defigere visus.
Disjice terrenæ nebulas et pondera molis,
Atque tuo splendore mica: tu namque serenum
Tu requies tranquilla piis; te cernere finis,
Principium, vector, dux, semita, terminus idem.

¶ Ps. xlvi. 4. Cons. Phil. l. iii.

What completes the excellency of this Fountain of life, is its *everlasting duration.* It flowed without a beginning, and will continue to flow without an end. *The mercy of the* LORD *is from everlasting to everlasting.* This Fountain, this *Ruler in Israel, whose goings forth* of grace *have been from of old, from everlasting;** shall reign, shall roll along the stream of glory throughout all future existence, and fill, what none beside can fill, an unbounded eternity. And his people shall live through him. Their days shall be commensurate with the days of heaven; and the Fountain they could only taste below, they shall drink of in the realms above, with a satiety which shall heighten the desire that shall never be palled.

If *Christ* then be a *Fountain*, he must necessarily be *self-existent*; for were he otherwise, he could at most be but a *stream*: And, in that case, the Spirit of truth (with reverence be it spoken) hath given an erroneous description of him. But GOD, who cannot lie, and GOD, who cannot deceive, hath exhibited the wonderful *Immanuel* to human view under an image, which at once expresses the absolute independence of his nature, and the continual effusions of his grace. None, but a blinded perverter, or an hardened infidel, can degrade this Fountain to a rivulet, or level the nature and manner of its existence to his own. The greatest and most perfect of all the works of *Jehovah*, are but emanations of his power, streams of his exalted magnificence, and conduits to convey his glory. Nothing created by him, can possibly be *himself.* It is an impudent abuse of language to call that a spring, which is only derived, or to denominate that a stream which is underived: In other words, if *Christ* be a creature, or any thing less than *Jehovah* himself; it would be false to term him a *Fountain*; or, if he be GOD self-existent, it is absurd to speak of him as a *stream.* Men may abuse and corrupt terms and titles; but *Jehovah* is precise and infallible in the purport and signification of his names.

The characters and operations of this Fountain are such, as can bear no doubt of the divinity of its essence; because they are predicable of and can be applied to no other than JEHOVAH. Life and being are derived from him; and, in the days of his flesh, he demonstrated himself the *Author* of life, by giving it where it was lost, and the *Lord* of life, by restoring it, in one word, to those that were dead. He is every where described as the pardoner and absolver of sin; and the Jews (if they had not asked in unbelief) would have asked very justly, *Who can forgive sins but* GOD *only?*† And, therefore, *Jesus*, to shew that he had power to forgive sins, and to give in consequence

* Micah v. 2. † Mark ii. 7. Luke v. 21.

an undoubted proof of his Godhead, performed a miracle upon the man sick of the palsy; which might have convinced the Jews, if even signs and wonders could have convinced them, that he was the person who *should come* for man's salvation, and that they were to look *for no other*.† It is said of him by the apostle, that *he thought it no robbery to be equal with* GOD;‡ but it *must have been* a robbery of those essential glories, which *Jehovah* hath declared that *He will not give to another*,§ if *Jesus* had assumed that equality with only the pretensions of a creature; and blasphemy to have claimed the worship and adoration due only to the *Almighty*, if he had been in any degree less than *almighty* himself. And, if he be indeed *almighty*, *having all power in heaven and in earth*, there can be none *above* him; for an *inferior Almighty* is an absurdity in terms, and is just as much nonsense as it is blasphemy. He must therefore be co-equal and co-eternal with the Father and blessed Spirit, upon this testimony. The Saviour is also represented as the *Giver of everlasting life;* but how could he *give* it, if it were not *his own?* And how could everlasting life be *his*, unless he be the *author* of it? And how could he be the *author* of everlasting life, without being *self-existent*, or *Jehovah?* Thus it appears, that common sense, rightly induced, agrees with the voice of Scripture, and confirms the revelation of GOD. Those *minds must be corrupt* indeed, *and destitute of* both *the truth* itself and the very shadow of it, who, professing to believe the word of *Jesus*, can have the hardiness to deny his divinity, or to degrade him into a subordination, which divinity itself, in the very nature of it, cannot possibly allow.

It seems necessary to dwell upon this subject in these days, when men are uncommonly assiduous in depraving the excellency of *Jesus Christ*, as though they had some extraordinary interest in proving him a created being, or as though they could be more happy by being less sensible of his all-sufficiency to save their souls. But, could they accomplish this purpose of *Satan*, and even deceive mankind, that there was no dependence of entire salvation to be made upon the Lamb of GOD; what end could it answer to their own peace, or *to whom could they go* for eternal life?—Could they, like the dissolute of the earth, "horridly rejoice in the miserable and mistaken thought, "that this short life, shortened by vice and vanity, is their "all, and, like the snuff of a candle, shall go out for ever;" and could they "rejoice to think, that, after all their bustle "and ambition, they shall only, by their putrid carcasses, add "rankness to clods of earth, and defile the very dirt;" what purposes of interest, but the interest of devils, would such a

† Matt. xi. 3. ‡ Phil. ii. 6. § Isa. xlii. 8. xlviii. 11.

rejoicing, if better founded than it is, answer to themselves or to others?—Extinction might gladden hell; for annihilation is the *wish*, and the *interest* as well as the wish, of all the damned. But, blessed be GOD, *his Foundation standeth sure;** *his elect shall never be* finally or absolutely *deceived*;† and *the* LORD *knoweth them that are his.*

Happily defended from the contagion of blasphemy and error, and made superior through grace to the *perverse disputings* of men, the faithful Christian *knows whom he hath believed*,‡ for present well-being and for eternal happiness. Being divinely persuaded to the contrary, he is not to be diabolically persuaded, that *Christ*, who quickened him from the dead, who daily supplies his soul with needful grace and comfort, who hath given an earnest of his heavenly inheritance, and hath promised, in the best time, to bring him to the possession of it; can possibly be a creature like himself, since he is the Creator of so much goodness and mercy to his body and soul. On the contrary; he sees, in the person of his Redeemer, an inexhaustible treasure of grace and glory, *because* this Redeemer *is divine.* He needs an infinite and everlasting Saviour; and *Jesus Christ* is just such a Saviour as he needs. He beholds himself empty of all good, and *Christ* full of nothing else; and he is enabled to come to him, and to *receive out of his fullness grace for grace.* "The apostle saith (Eph. iii. 8.) that in *Christ* there are unsearchable riches, an inexhausted and inexhaustible treasury of grace and wisdom. And there had need to be a treasure of riches in him; for there is a treasure of sin in us: So our Saviour calls it, *the treasure of an evil heart.* Matt. xii. 35. He was *full of grace and truth;* not as a *vessel*, but as a FOUNTAIN, and as a SUN, to note, that he was not only full of grace, but that the fullness of grace was in him."

How little reason then has the doubting believer to harbour his fears; since a never-failing Fountain is open to him, for the supply of all his necessities, and for the cure of all his pains? *Christ* is adequate to all things, and must surely be adequate to such a pining worm as thee. What sin hast thou, which Christ cannot cleanse; what distress, which he cannot relieve; what sickness, which he cannot heal; what sorrow, which he cannot assuage; what loss, which he cannot make up; what hope, which he cannot fulfil? Is any thing too hard for *Christ*, too much for his grace, too late for his aid? Entertain no such mean thoughts of him; whatever thou dost of thyself. *He is the* LORD GOD *omnipotent, and he reigneth.*§

* 2 Tim. ii. 19. † Matt. xxiv. 4. Mark xiii. 22.
‡ 2 Tim. i. 12. § Rev. xix. 6.

All things are in his hand; and surely *thou* art. It is thy happy portion to be (and O that thou mayest believe it!) not only *in* his hand but, *graven upon the palms of his hands:* He has a continual remembrance of thy wants and of his own glory in supplying them. A woman *may* forget her sucking child; it is a possible case, though an unnatural and a most improbable one; but GOD, thy Saviour, *will not* forget thee.* Come then, and drink of the water of life freely, from the perpetual Fountain of redemption and salvation, which GOD hath provided. O how sweet is the meditation of his love; how unspeakably delightful are the profusions of his grace! Well might the Psalmist burn within him for the perfect enjoyment of his Father's house, and his heavenly home, when he says, *My soul longeth, yea even fainteth, for the courts of the Lord; my heart and my flesh cry out for the living* GOD.† One hour spent with GOD, one day's communion with the Redeemer of *Israel*, is better than a thousand, is better than ages, dissipated in the most pleasing gratifications of a dying world. None can know the blessedness of living to GOD and living with GOD, but the true believer. His soul is weaned from the world; it appears to him vain and perishing; its cares low and nugatory; its hopes light and unhappy; its end quick and certain. *Christ* is the Fountain of his life; and from him he wishes to derive every stream of comfort, of holiness and of glory. His heart is engaged to him; and he can yield it to none beside. If he for a moment withdraw his allegiance, or for a season is permitted to abate in his affection to *Jesus;* he finds darkness and pain succeed, and never can be easy till he returns again. And if all this blessedness, this comfort, this peace in life, and this tranquility in death, flow from this divine Fountain of blessedness, through the freest grace and the freest love, to the human heart; "who would not be a Christian?" And if this be only a prælibation of life immortal, and the earnest of an uninterrupted happiness in heaven, without any merit or title, but free favour, on the part of man; who would not acknowledge the omnipotence and glory of a *divine Redeemer*, performing thus for his people infinitely *above all that they can ask or think?* For if the streams of his love be glorious and infinite; how much more must the Fountain, his person, exceed in glory!

* Isa. xlix. 15, 16. † Psalm lxxxiv. 2.

PORTION OF JACOB.

THIS title of the great Redeemer, as it stands in the context where it occurs, displays at once the essential glories of his person and the infinite riches of his grace.

The prophet *Jeremiah* was directed to draw an emphatical parallel between his glorious Master, and the abominable idols of the heathen. One might have thought, that the common sense and understanding of his people would have rendered every precept upon that subject unnecessary. But *so foolish and so ignorant* were the *Israelites* at that time, and so prone to adopt the superstitious corruptions of their neighbours at all times, that *line upon line*, and *precept upon precept*, were continually inculcated upon them, lest they should forsake, as a nation, the ordinances and institutions of their God. In order, therefore, to describe their particular advantages, and to strike them with the force of that distinction, which the LORD had made betwixt them and all the nations upon earth; the prophet triumphs in declaring, *that the* PORTION *of* Jacob *is not like them* [the idols] *for he is the former* [or fashioner] *of all things, and* Israel *is the rod of his inheritance; the* LORD OF HOSTS *is his name**.

JEHOVAH SABAOTH, or LORD OF HOSTS, then, is the PORTION of *Jacob*, who framed and fashioned all things.

Now, JEHOVAH, considered in his own essence, arrayed with innumerable attributes peculiar to that essence and incommunicable to his creatures, could not be their *Portion* or possession. He could not, in this view, be so appropriated by them, as to be properly and strictly their own. The finite nature of man, so far from possessing, cannot form an idea of infinitude: The acutest metaphysician must be lost in conceptions of so unbounded a theme. Much less can man's finite nature, in its sinful and fallen state, have any claim to JEHOVAH as a *Portion;* when it not only wants faculties, but also a desire to possess him. From hence, therefore, appears the absolute necessity of a Mediator, who might not only interpose for the reconciliation of GOD and man, but enable the

* Jer. x. 16. and li. 19.

latter, in a mode which infinite wisdom could alone suggest, to partake of the divine nature, and be glorified in it for ever.

This wonderful Mediator was JESUS. He having assumed our humanity, and that humanity being "taken into GOD;" we are privileged to claim here, and to enjoy for ever, whatever that humanity, which is the head of our own nature, doth claim and enjoy in JEHOVAH's glory. CHRIST, being both the second person in the sacred essence and very man united to that person, and having given himself as our Portion; we are interested, through him, in whatever is connected with him. All, which he possesses as the God-man, he posseses for his people: Without *them*, his stipulations and purchases would be for nothing; and without *him*, all they have is worse than nothing.

The prophet, then, in this place, cannot be understood to speak of the PORTION of *Jacob*, as our deists do; or to suppose him only an ætherial uncovenanted being who fills infinite space. Such an airy portion is not adapted to the nature or the wants of man, nor could possibly make him happy. Our spirits, as well as our bodies, are local; and must seek, what they are privileged to seek, because it is promised them, an *immediate presence*. And this immediate presence we shall certainly find in our Redeemer; because *in him dwelleth* (as *Beza* justly observed,) not merely the fullness της θειοτητος of the *Divinity*, but της θεοτητος of the *Deity*, or *Godhead*, *bodily*, or substantially. Thus, through *Christ*, we are entitled to draw nearer to JEHOVAH and be more intimately his own, than even the angles themselves. O *what manner of love is this, that we* (poor, sinful, helpless worms) *should be called*, in so glorious and transcendent a sense, *the sons of God!**

From a consideration of these circumstances, there seems no reason to doubt, that the prophet had in his immediate view the great *Messiah*, who was to appear for the salvation of his people, when he denominates him, *the* PORTION *of* Jacob. Yet, that we might form no mean conception of his person and dignity, because he can be appropriated as a *Portion*, it is added, apparently to display the essential glory of his divinity, that he is *the former*, or moulder, *of all things*, and that *the* LORD OF HOSTS *is his name*. By him, the living WORD, were all things made; and, without him, nothing. And here it must be noticed, that the care, taken throughout the sacred volumes, and particularly in the Old Testament, in asserting the proper divinity of the *Messiah* wherever they treat of his person, is truly admirable. Amidst all, his condescensions to human weakness, and with all his unutterable love in taking human

* 1 John iii. 1.

nature upon himself, the holy pages never suffer the believer to form a degrading notion of his illustrious LORD, but constantly and carefully inform him, when they are treating of his covenant-offices, which seem peculiarly to respect his humanity, that he is also the HOLY ONE or ADONAI, JEHOVAH or God. One instance shall suffice among many: *Thy Maker* (says the prophet to the church) *is thine Husband, the* LORD OF HOSTS *is his name; and thy* REDEEMER the HOLY ONE *of Israel, the* God *of the whole earth shall he be called.** Here to be Husband of the church, evidently implies a similarity of nature with her. He must be man, or his being is altogether heterogeneous, as well as superior, to her own. But, though man in her nature, he is *Jehovah Sabaoth* in his own; her *Creator* and *Maker*, as well as her dearest and most intimate Friend. He is her *Redeemer*, it is true, and as such her *near Kinsman* indeed; but yet he is likewise the exalted *Holy One* in himself, and the GOD *of the whole earth*, the supreme Disposer of all things.

In the very reason of things we must conclude, that CHRIST must be human to be our Portion, and divine to be our lasting Portion, His *divinity* crowned his work with salvation; and his *humanity* rendered that salvation our own. Without humanity he could not suffer our pain; nor without *divinity* entitle us to righteousness. By the conjunction of his divinity and humanity, he was qualified to interpose as the great Mediator; both by shewing the infinite condescensions and love of God, and by lifting up the poverty and fallen pretensions of man. He made perfect reconciliation between them both; and that reconciliation must subsist for ever.

It might have been thought (as it undoubtedly is) an amazing instance of grace, that JEHOVAH incarnate should become the *Portion* of his people: And it seems a matter of equal astonishment, that he should descend so low, as to make his people *his portion*. "All believers (says Archbishop *Leighton*) "are the Lord's clergy; and, as they are his portion, so he is "*theirs*." They are HIS OWN, and he calls them so; and they are *his own*, in right of his divinity: He is both GOD their Creator, and GOD their Redeemer. This precious truth is the burden of *Moses*'s song, to which he demands the attention of both heaven and earth.† JEHOVAH's portion (says he) *is his people: Jacob is the lot* (or, as it might be rendered, the cord, the bond, the indissoluble bond) *of his inheritance*. In the covenant of redemption, there seems a reciprocal communication between GOD and man, in every affection and in every interest. The goodness of the LORD centers in his people's happiness: And their happiness is complete in his glory.

* Isaiah liv. 5. † Deut. xxxii. 9.

He gives all things to them which they are able to enjoy; and they are glad to confess, that all things, which they possess are the free effect of his bounty. And indeed (as Bishop *Hall* truly observes) "every thing we have is too good for us, if we "think any thing we have too good for GOD." O incomparable effect of this wonderful and gracious union! All the attributes of GOD are glorified: All the faculties and wishes of his people are gratified and blessed for ever and ever.

Come then, happy believer, and contemplate thy unspeakable interest and estate, freely given and fully established by JESUS thy Redeemer. If thou art the *Lord*'s portion; he will never lose thee. He did not lay down the price of his blood, that the purchase of it might be carried away by the devil. A wise man *would not* make so wretched a bargain: And the author of all wisdom *cannot*. The LORD will never lose the least particle of his inheritance; for he valued it more than his blood. It cannot be taken from him by fraud; for he has infinite wisdom; nor wrested away by force; for he has infinite power. Thou art his portion now; and thou shalt be his portion for ever.

If thou art the LORD's portion, thou art not *thine own*. Self and selfishness have nothing to do with him: O that these apostate principles may have less to do with thee!—Thou art the LORD's; and to him must thou live. All the precious graces with which thy soul is clothed, and all thy claim to everlasting glories, are in no sense thine own, were never derived from, and can never be maintained by thee. The grace to exert and apply grace, is likewise as little thine own, as the sun in the firmament. If grace were not supplied *every moment*; the strongest believer in the world would not stand a moment. In the instant where grace failed; he would fall, and fall never to rise, till grace should restore and raise him up again.

'Tis the wisdom of grace to have a constant perception in the mind, from whence all grace and happiness must flow. For the want of this, how much sad experience, how many melancholy hours, are found in the Christian world? The blindness of man's heart would lead him to make up his happiness without his GOD: And believers themselves are too prone to encourage the dismal mistake. But how can any (to use the words of a good man)* "make themselves happy in despite of "GOD and carry through that *self-interest* which they have

* See an excellent sermon on "SELF disclaimed and CHRIST exalted," preached before the Synod at *Philadelphia* in *America*, by the Rev. Mr. *Bostwick*, May 25th, 1758.—A sermon fit to try the heart of a Christian, whether in a private or ministerial capacity.

" set up in opposition to him? Why then, they must conquer " omnipotence, and do what neither angels nor devils dare at- " tempt! Let such vain mortals try their skill first; let them " command yonder sun and moon to stand still, and invert the " order of nature; let them change the seasons, and bring snow " in harvest, and cause the flowers to spring in winter; and if " they find the inanimate creation will obey them contrary to " the law of their Creator; then, but never till then, let them " proceed with confidence and courage to set up themselves as " their LAST END, or live to themselves as their ultimate fe- " licity."—What a revolution in persons and things will the day of GOD exhibit in the eyes of heaven, of earth, and of hell! How many, who were thought in the foremost ranks of the redeemed below, from the dazzling splendor of some outward attainments, who will be glad to take the lowest room, and rejoice in that mercy which did not quite shut them out of the kingdom? And how many, who shone gloriously here, shall then be consigned to darkness everlasting? On the other hand, what a pleasing surprize will obtain above, when many are raised to the most exalted thrones, who were scarce so much as known or heard of in this world; and many found in *Abraham's* bosom, whom the narrow biggotry of men shut out as unfit for the bosom of one church or other upon earth? *Then shall* their *light rise in obscurity, and their darkness be as the noonday.* Isa. lviii. 10.

'Tis one genuine mark of a true believer, when he seeks to *please* the LORD in all he *does*, and to *submit* to the LORD in all he *suffers:* In these two respects, no hypocrite, or carnal professor, *can* possibly follow him. By means like these, O Christian, art thou to prove it to thy conscience, that thou art *not thine own*, but that JEHOVAH is thy *Portion.* And the more thou art enabled to prove this comfortable truth; the more wilt thou see the unspeakable privilege and happiness of belonging to none but *Christ* The lower thou sinkest in thine own esteem, the higher will thy Master rise in thy heart. Wonderful, passing wonderful, will it appear to thee every day, that JEHOVAH in *Jesus* should be the Portion and Possession of his creatures, of fallen creatures, of rebels, of his enemies; and that thou hast been admitted unto the fellowship of his grace, when thousands and millions, richer, perhaps, and wiser, and nobler than thou, are shut out and left for destruction! Did the field of thy heart promise to yield a richer or a finer crop of goodness than the fields of their hearts?—Alas! they were all upon a level; all equally rough and *fallow ground.* Distinguishing love made the difference at first, and must preserve it now it is made.

Consider then, thou dear immortal soul, who art made the LORD's portion, and whose portion thou art, what an amazing nearness, what an indissoluble connection, subsists betwixt him and thee. Consider it for thy present comfort; and mayest thou find, in the consideration, life and food, grace and glory! *My sheep*, says the dear Redeemer, *hear my voice, and I know them and they follow me: And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.* Let thy spirit answer with the Psalmist, Though *my flesh and my heart fail*; yet GOD *is the strength of my heart and my* PORTION *for ever.*

KEEPER.

THIS name may properly finish the present volume of Essays; because it implies a doctrine, which lies at the root of every Christian's hope, comfort, and experience; namely, the doctrine of the *final perseverance* of "all the elect people of GOD."

The Psalmist, in celebrating the praises of the LORD, assures the church, that JEHOVAH is her KEEPER.* He then describes, how the LORD keeps her. JEHOVAH *is thy shade upon thy right hand. The sun shall not smite thee by day; nor the moon by night.* JEHOVAH *shall* PRESERVE *thee from* ALL EVIL. *He shall* PRESERVE *thy* SOUL. JEHOVAH *shall preserve thy going out and thy coming in* [i. e. in all the circumstances and avocations of life,] *from this time forth and for evermore.* Two principal points are asserted in these precious words. 1. JEHOVAH, and JEHOVAH alone, the omnipotent and self-existent GOD, is the KEEPER and PRESERVER of his people. 2. The people of GOD are kept, at *all times* and in *all circumstances*, by his mighty power unto everlasting salvation: They are preserved *even for evermore.* In the *first* particular, the *divinity* of the great KEEPER is declared; and, in the *second*, the eternal security of his people through his omnipotence and faithfulness. This was the *Psalmist*'s gospel. He preached to others; and he felt it himself. He did not speculate upon what he did not understand; but he had a clear

* Psalm cxxi. 5.

evidence, and a sweet perception of these two glorious doctrines, which he delivered to the people. *Shall I* (says he) *lift up mine eyes to the hills?* Shall I look to created objects, or to created power? *Whence should my help come?** He chearfully answers: *My help cometh from* JEHOVAH, *who made heaven and earth*, from him, who is GOD over all, blessed for ever. Upon this foundation, and upon this alone, he could add; *He will not suffer thy foot to be moved: He that keepeth thee will not slumber. Behold* [observe and mark it well,] *He that keepeth* Israel, *shall neither slumber nor sleep.* Precious hymn of yet more precious truth! O that it were as delightful to the reader's heart, as it was to the heart of him who wrote it! Then, like the Psalmist's, *his meditation would be sweet*, and *he would be glad in* JEHOVAH,† and in JEHOVAH alone.

He would be glad in JEHOVAH; for he would see, that none but JEHOVAH could keep and preserve his soul. He would perceive, with unerring demonstration, that, in *wrestling against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, as well as against flesh and blood;*‡ it would be impossible for him to stand a moment (and much more to stand and prevail to the end), if the arm, that upheld him, were less than divine. He is convinced of it, as of an indisputable point; that he, who can support all his people, through all their difficulties, and in every moment and in all ages of the world; that he, who is as quick to perceive their wants as able to supply them; for he neither *slumbers*, nor *sleeps;* neither relaxes in his superintendence, nor remits a tittle of his care; and that he, who gives present grace as the earnest of future glory; must be neither more nor less than the LORD GOD OMNIPOTENT, who *reigneth.*

This character, under the name of JEHOVAH, is the character of CHRIST. Just such an one is JESUS, the *Shepherd of Israel.* He says, of himself, to the FATHER; *Those that thou gavest me* I HAVE KEPT, *and* NONE OF THEM IS LOST, *but the son of perdition* (who was decreed to be lost) *that the Scripture might be fulfilled.*§ And he declares to his disciples; *My sheep hear my voice, and I know them* [for I know all things] *and they follow me: And* I GIVE UNTO THEM ETERNAL LIFE [because I am the eternal Source of life, and give what is truly my own] *and they shall* NEVER PERISH BY NO MEANS (ϑ μη ἀπολωνται); *neither* SHALL ANY PLUCK *them out of my hand.* What words can infer his divinity more strongly than these? To *give life*, is not, cannot be, the attribute of a creature. An angel could not create or give life to a ſparrow, or a fly. And

* Psalm cxxi. 1. *See the margin.* † Psal. civ. 34.
‡ Eph. vi. 12. § John xvii. 12.

to give *eternal* life, therefore, must surely be the *sole* prerogative of the supreme, the everlasting, GOD. In a word; here are such attributes of grace and power claimed by CHRIST, that, if he be not JEHOVAH himself, he was the greatest blasphemer and the most abandoned impostor, that ever appeared in the world. The jealous honor of the ALMIGHTY would, in that case, have given him the fate of *Herod*, and convinced his followers (as *Herod*'s sycophants were convinced) that, instead of being GOD, he was only a vile, perishing and corruptible man. His *actions*, however, confirmed his *claims:* The latter *announced* him to be GOD; the former *proved* him so. But as to those, who pretend to believe the Scriptures, and yet deny the proper and eternal divinity of CHRIST; they add absurdity to blasphemy; for there is not one, no *not one*, attribute of power, love and grace, ascribed to the FATHER, which is not equally and directly applied, in the holy volume, to the SON and to the HOLY GHOST. And if the three persons are *equal* in attributes, and in the *use* of those attributes; where remains their difference or inequality?

The apostles follow their LORD, in ascribing to him, what he claimed as his own, all the power, *which* essentially *belongeth unto* GOD. Hence this great *Preserver of men* is called the *Saviour of all men;* for all men are preserved in the enjoyment of their natural life, and the things pertaining to it, by his goodness and power. He is the GOD of all, *in whom all live, and move, and have their being* [or, in other words, by whom they *exist*, *act*, and *think*]; and, in this sense too, he is the Saviour and preserver of all men. But, in a higher sense, and in a more especial way, *Christ* is the *Saviour of them that believe.* St. *Jude* says, that those, who are *sanctified* (or set apart) *by* GOD *the* FATHER, are PRESERVED *in Jesus Christ:** And further, that *glory and majesty, dominion and power*, are *now and ever* to be ascribed *to the only wise* GOD OUR SAVIOUR, *who is able to keep from falling, and to present faultless before the presence of his glory with exceeding joy. St. Paul* styles him, the *Head of the church, and the Saviour of the body.*† And, in another place, he declares of him, *I know whom I have believed, and I am persuaded* (and he staked his life on the persuasion) *that* HE IS ABLE to KEEP *that, which I have committed unto him against that day;*‡ the day of his appearing.

From what has been premised, it seems evident, that the KEEPER of the faithful is no other than JEHOVAH. *This* the Psalmist has proved. It appears equally evident, that CHRIST is their KEEPER and PRESERVER. *This* he hath declared himself; and his apostles have repeatedly declared it of him. It follows, therefore, that CHRIST is truly and essentially JEHO-

* Jude 1. † Eph. vi. 23. ‡ 2 Tim. i. 12.

VAH. All the sophistry in the world cannot elude this conclusion; nor all the heretics in the world destroy the premises. And, if CHRIST be JEHOVAH; he is all that supreme, eternal, omnipotent being, which *Arians*, *Socinians*, and others, deny him to be.

All the doctrines of grace, all the gospel and revelation of God from the foundation of the world, and all the salvation and happiness of the redeemed, entirely depend upon the proper and essential divinity of *Jesus Christ*. Take away this Cornerstone, and the building (which we have been taught to believe is the building of GOD) falls in a moment to the ground. Remove this Sun from the Christian system; and we are immediately inveloped in gross, in everlasting, darkness. Nor can the doctrine of *Christ's* divinity stand immoveable, but upon the fundamental doctrine of the Trinity. If the Deity was but *one* person, according to the *Sabellians*; the Deity could not be a *Mediator* betwixt himself and man. But the Godhead consisting of *three* persons, *one* of them might, and *one* of them (even the Son) assuredly has, *reconciled us* to the whole essence or Godhead, by the voluntary humiliation of himself. Upon these capital and leading truths, rest all the graces, hope, perseverance, and joy of the people of GOD. Could they be expunged from the Bible, or obliterated from their hearts; nothing but horror and anguish, with everlasting darkness and despair, could possibly succeed. But their divine Keeper "giveth his servants grace, by the confession of a true faith, "to acknowledge the glory of the eternal TRINITY;" because, without grace, they could not savingly *acknowledge*, what only by grace can rightly be known: And he also imparteth "the "power of the divine Majesty to worship the UNITY;" because no man can worship in truth the ONE JEHOVAH, without the promised *power from on high*, without *the effectual working* of the HOLY SPIRIT, or that "power of the divine Ma-"jesty" which he graciously exerts *in all that believe*. Blessed be GOD; his truth, like his mercy, *endureth for ever*; and, against his chosen church, the gates of error and of hell can never, and shall never, prevail.

CHRIST, then, is the Christian's KEEPER; and, because he is an everlasting Keeper, they are kept *for evermore*. He hath engaged himself by *an everlasting covenant*, *not to turn away from them to do them good, but to put his fear in their hearts, so that* THEY SHALL NOT DEPART *from him*. The whole of their perseverance like all other parts of salvation, rests simply upon GOD: They have no ability to induce it, or to maintain it, so long as for one moment in themselves. Till this was understood in the mind, and believed on in the conscience; they never knew GOD, nor their own hearts. As people in a

vertigo, who fancy the whole world is whirling around them; so they imagined, that all the dispensations of providence and grace were in a jumbled confusion, like the atoms of *Epicurus*, instead of the most perfect order and arrangement. They mistook an involved and intricate series of truths and facts, which infinite wisdom only could have disposed, for disorder and perplexity, merely because their own wisdom could not explain them. They represent the Most High, therefore in language, which implies him to be a changeable, variable, short-sighted being, like themselves. They supposed him dependent, in the operations of his grace, upon the caprice and humour of their will and affections. They imagined, that GOD could shew favor at one time to their souls, and love them for a season, but not to the end; that he could receive an atonement for their sins at the hands of Christ, and yet, upon the discovery of a weakness which he must know was in them before, wholly renounce that atonement as a thing of nought, and as a price laid down in vain; that he could appoint them to a complete salvation, and yet be disappointed by them; that he could make positive and unconditional promises in *Christ* to the redeemed, which promises might be rendered void and nugatory by *their* perverseness and resistance; that he might fully intend their everlasting happiness, but might finally be frustrated in those intentions; and that, therefore, as there was no confidence to be placed in such a being, the wisest and the surest way was to place it in themselves. This was their creed by nature. And though it be not expressed, perhaps, in the same terms; the sense of theso terms is the ruling principle of all unawakened hearts. What blasphemy cannot the mind of man entertain, before it receives that grace, which is not given in vain; and before it is subdued by that will, which governeth all things in heaven and on earth! There is not an error so monstrous concerning GOD; but what has been received by the depraved understanding of man. The apostle has given the reason, and it extends to all men by nature; *They walk in the vanity of their mind, having the understanding darkened, being alienated from the life of* GOD, *through the ignorance that is in them, because of the blindness of their heart.** But GOD *is not a man, that he should lie, neither the son of man, that he should repent* [or change.] *Hath he said; and shall he not do it? Or hath he spoken, and shall he not make it good.*† *The* STRENGTH *of Israel will not lie, nor repent; for he is not a man that he should repent.*‡ He says of himself; *I am* JEHOVAH, *I change not; therefore ye sons of* Jacob *are*

* Eph. iv. 17, 18. † Num. xxiii. 19.
‡ 1 Sam. xv. 29.

*not consumed.** If GOD changed from his purpose in saving a man, whenever the man, left to his own will, would change from the desire of being saved; he must renounce the strongest believer upon earth, in five minutes after he had committed him to himself. The helpless creature would *soon be consumed.* However; GOD's people are not set upon *slippery places*, but upon a *Rock*, upon a *sure Foundation, a tried Corner-stone, Elect, and Precious;* and resting there, *they shall never be confounded.* "The soul once born of the Holy Ghost (says an able writer) is never *unborn* from that day forward.—Regeneration is a divine act, which, having once passed upon the soul, stands good for ever, and is physically incapable of reiteration." The redeemed are not bought with the blood of *Christ*, that the devil might run away with the purchase; for they *are* KEPT, not by their own power, but *by the* POWER *of* GOD *through faith unto salvation.* The LORD never made that sort of *everlasting* covenant, which a poor, weak and silly worm might frustrate; nor can be reduced to any imaginable dilemma, which his infinite wisdom did not foresee, and for which his infinite strength did not provide. Archbishop *Leighton* well observed, that "the tenor of an *external* "covenant with a people (as the *Jews* particularly found) is "such, as may be broken by man's unfaithfulness, though GOD "remain faithful and true: But the new covenant of grace "makes all sure on all hands, and cannot be broken; the "LORD not only keeping his own part, but likewise "performing ours in us, and for us, and establishing "us; that as he departs not from us first, so we shall "not depart from him. *I will betroth thee to me*, says the "*Lord* FOR EVER. 'Tis an indissoluble marriage, which is "not in danger to be broken either by divorce or death."† Even Bishop *Sherlock*, charmed no doubt with a view of this convincing and comfortable truth, could not but remark, that "men may be grieved and tormented with seeing affairs under "their conduct go wrong, may be overjoyed at some unexpected "success: But can this ever be the case of a being of in-"finite power and infinite wisdom? *Nothing can happen but* "*what he orders or permits, for his power is over all:* Nothing "that he orders or permits can be *wrong;* for his wisdom is e-"qual to his power. What *disappointments*, then, are there "to grieve him?"‡ *Known unto* GOD (says the apostle) *are all his works from the beginning of the world.* He knew his people would be rebels, and could no longer follow, than he might be pleased to lead. He knew that *Satan* and the powers of darkness

* Mal. iii. 6. † *Comment.* on 1 Pet. ii. 10.
‡ *Sermons.* Vol. ii. Sermon ii.

would oppose; he foreknew, *when* and *where* that oppositio
should arise, and he prædetermined the bounds of its succes
He also knew and foreknew, the *objects* of his everlasting lov
arranged the *times* and *circumstances* of their appearance, an
ordained the *moment* and manner of their final consummatio
in glory. This GOD knew, and this hath GOD wrought. H
omniscience, equally with his omnipotence, is illustrious in a
things. They shine, without our direction, on all the visibl
world; they order, without our counsel, the wide-expande
universe of nature; they subsist, without our aid, in all we ca
see or know. And if the visible and natural world thus subsis
and proceed according to the will of GOD, beyond our wisdo
or ability to correct or to create an atom; what pretensions ca
we have to determine the events of that world of spirits, t
which willing, or unwilling, we are drawn, and which is un
doubtedly no less well-ordered and sure! If the several orb
of heaven keep their appointed courses with the nicest exact
ness, and, without the aberration of a moment, for ages; shal
not the *path of the just* be equally determined, and the bound
of his habitation as precisely appointed? Or is it of more con
sequence, in the mind of the Almighty, to arrange the form
and circuits of inanimate matter, than to direct and preserve
the existence, the pursuits, and the happiness, of an immorta
soul?*

Come then, thou, *who hast found mercy to be faithful;* come
and rejoice in the promised faithfulness and truth of thy co-
venant-GOD. Cast all thy care upon him; for there is not a
moment, in which he careth not for thee. Fear not to hold on
and to hold out, to the end; for JESUS is JEHOVAH; and JE-
HOVAH-JESUS is with thee. Though thou couldest not abide a

* In a philosophic view only, all the inanimate creation was for-
med for the animate, the corporal for the spiritual, the least valu-
able for that which is most so. Take the common and well-known
instance of a seed or an egg; what a quantity of gross and heavy
matter hath God appointed to surround and attend upon an al-
most imperceptible particle of life? When its purpose to that life
is answered, it is thrown aside and decays. So the vast fabrick of
the world, by a like analogy, only subserves the design of God in
the support of living beings, whose substance is minuteness itself
in a comparison, though certainly of infinitely more value; and so
(however the men of this world may relish such a truth) the low
animal life of themselves and the other creatures is supported here,
only in subservience and ministration to that higher and more spi-
ritual life, which God bestows upon his children. When "the
"number of his elect shall be accomplished," the world and all
that belongs to it, like a mere form or shell, separated from the
living substance, shall be dissolved and pass away.

moment in thy own strength; yet HE *abideth ever.* His nature had no beginning; and the love of his nature can never have an end. *With him* and with all his attributes and perfections, *there is no variableness, neither shadow of turning.* His love and his grace are set upon thee; and, till his love and his grace can change their natures, thou never shalt lose them. GOD hath made thee a member of that spiritual building, which was not planned for a day, or a year, or an age, but was designed for his own glorious habitation for ever. *From everlasting to everlasting, he is* GOD; and *his mercy is* FROM EVERLASTING TO EVERLASTING *upon them that fear him.* Thou regardest him, O believer, with a filial fear; and, therefore, it is a comfortable token, and worth a thousand worlds, that this everlasting mercy hath rested upon thee.

But, perhaps, some doubting heart may say; I have seen many great men, many learned men, many wise men, even men of acknowledged gifts, and men who have used those gifts in the service of GOD—*these* have I seen to fall—foully—deeply—long: And how can so weak and so ignorant a creature, as I am, expect to endure? The premises are indeed too true; but the consequence, however, doth not follow. They fell; not *because* they were more or less great, or wise, or learned; but because they left their only security for standing, and trusted in themselves. With all their wisdom, they either forgot or had not truly learned the wisdom of leaning upon Christ. They used their gifts, perhaps, too much to their own glory; and when they were sated with human praise, having no better object in view, they grew tired of the labor, by which they had acquired it. They went backwards; because they either did not rightly apprehend, or had lost sight of, the value of those important things which are before them. Not relishing the comforts of GOD, and not being able to live without comfort, they sought it in the world. Now, though we can say of such men, with our Lord, that, having put their hand to the plough and turning back, they are not fit for the kingdom of GOD; yet we must say too, that these dreadful examples are permitted, in order to shew the faithful; that there is no security of salvation in human wisdom, genius or knowledge; but, simply and only, in the *Keeper of Israel.**

* Thus *the children of* Ephraim [a name sometimes emphatically applied in the S.S. to the *carnal* Jews, in order to distinguish them from the *true*] *being armed and carrying bows* [i. e. well accoutred by all outward means and advantages for the spiritual warfare] *turned back in the day of battle*, or in the hour of temptation fell away. The reason is given in the context. *Their spirit was not stedfast with* [or, rather, *had no faith in*] GOD. Psalm lxxviii. 8, 9. See also v. 22, 27.

They do not invalidate the truth of Christian perseverance but they shew, by whom alone that perseverance is to be ob tained. The meanest believer has the same security of hold ing on, and holding out, with the greatest saint in the world Neither of them can stand a moment, but as he is *kept*. Th greatest Christian, without his divine Keeper, would soon e qual the greatest infidel: But the humblest and the weakes heart, with him, shall never be overborne, nor fail of glory.

What a sweet assurance of peace and happiness does this re viving truth bring into the soul! It unfolds a true and a soli comfort, far unlike the highest enjoyments of the men of th world. These live like the swine upon husks; or, using th Poet's phrase,

> ——————*to subsist such strive*
> *On joys too thin to keep the soul alive.*

And if the *assurance of heaven*, from the faithfulness of GOD be so sweet and so strong in itself; what will the *enjoymen of heaven* be, and the perfect possession of its glory? O reader if thou hast had any true and saving experience of GOD's mer cy; thy heart will bound within thee, on the contemplation o *Jesus* as thy *Keeper*, and even long to anticipate thine unalien able blessedness above. Thou wilt often look out for the cœ lestial shore, as the weather-beaten mariner does for his na tive land. Begin then the praises of thy redeeming GOD eve here; and shew to the world around thee an evidence of th Saviour's divinity, by a conversation of meekness and holiness and by a life unspotted and divine. Nothing convinces lik facts. Let the powerful operation of thy gracious LORD b seen in all thy intercourse with mankind; and, upon every oc casion, demonstrate that thou neither art running, nor hast be lieved, in vain. So, in a little time, when the work of faith and patience is accomplished, and when all is done, that i designed to be done, in thee and by thee; thou wilt give th best and most cogent proof of the doctrine of *final perseve rance*, by persevering, through thy KEEPER's faithfulness an omnipotence, unto the end.

CONCLUSION.

WE have now gone through our considerations upon some of the many names, ascribed to JESUS CHRIST, and have endeavoured to make it appear, either from the *names* themselves, or from the *offices* which they denote, that they are only applicable to him as the true GOD, or as one of the persons in the divine essence. We have also attempted to draw such practical inferences from each of these titles, as might serve, through the blessing of the Holy Spirit, both to quicken our faith, and prompt us to evince, to the enemies of CHRIST's divinity, the reality and efficacy of that divinity by our lives and conversations. The real faith of a Christian, illustrated by works of grace and righteousness, supported under an immensity of difficulties and temptations, and carried on to a death of triumph and joy; is such an argument of the truth of CHRIST's power and Deity, by whom alone it is obtained, as might, or a least ought to, carry conviction to every sincere and candid mind. May this glorious argument, supported by the demonstrations of holiness, and urged with humility, meekness and zeal, be constantly exhibited by those, who profess to call upon JESUS as their LORD and their GOD! This is the best way of putting heretics to shame, who have usually (however they would save appearances) but little of this sort of evidence by which to maintain their cause. They may combat the matter with words, but, when called to climb the mount of evangelical godliness; like the servants and asses of *Abraham* at Mount *Moriah*, they are sure to be left behind. Nor is this a wonder. A wicked man is too heavy of flesh and too slothful in spirit to ascend the hill of holiness, though heaven itself be on the top. They, who deny the divinity of *Jesus* (we may take their own word for it) are certainly not under the impressions of his power; and, if they never come under the impressions of his power, they have no power of this sort in themselves, and *are surely none of his*. If they are none of his; then they have no Saviour; because, according to the Scriptures, he only is the Saviour. In this case, they stand (exactly as the heathens stood) without the light and hope of a divine re-

velation: And so it seems impossible, that they should live otherwise than the heathens lived—*in the vanity of their mind*, and in the alienation of their hearts from GOD. In this respect, the antient and modern infidels are much upon a par. And, therefore, it is, we see from day to day, that vice and wickedness are as prevalent, that debauchery and luxury are as fashionable, that true religion and godliness are as lightly esteemed, in modern *London;* as ever they were in those nests of infamy, antient *Athens*, *Corinth*, and *Rome*. Thus one principal root of this heterodoxy of principle and practice appears to be fixed, either in the *absolute denial*, or in the *perverse apprehension* of the Saviour's deity ;* in either of which cases, as the fruit is evil, the tree proves itself not to be good. True Christianity

* There have been two principal *genera* (if one may so speak) of heretics, who have opposed the *essential* and *proper divinity* of Jesus Christ; and these *genera* may again be resolved into their different *species*. The first *genus* or kind consists of those, who admit, that Christ had a participation of Deity (though in an erroneous sense) before he assumed the nature of man. Under this head may be classed the several species of the *Arians* and *Semi-arians*. The other *genus* of heretics includes those, who absolutely oppose his divinity, and deny his very being and existence before he was born of the virgin *Mary:* And these may be subdivided into the *Ebionites*, the *Cerinthians*, the *Samosatenians* and *Photinians* of old, and the *Socinians* of modern times.

Other heretics have broached absurd and unscriptural notions concerning the *humanity* of Christ. The principal of these (for their collateral branches are too numerous to be recounted here, and indeed are now no more) were the *Sabellians*, who believed that the whole Godhead became incarnate; the *Apollinarians*, who imagined that Christ had no human soul, and that his body was animated, in its stead, by the Deity; the *Manichees*, who affirmed that Christ had no real body, but bore only the phantom and appearance of one; the *Nestorians*, who asserted that the two natures of Christ were two distinct and separate persons; and *others*, who maintained, that Christ's body was not really formed of the virgin *Mary*, but fashioned in, and delivered down from heaven. Such crouds of errors and heresies, as have arisen upon one or other branch of Christian doctrine, may convince us, that either men read not the Scriptures at all, or read them without the teaching of that guide, who *openeth the understanding to understand them*, and without whom they are at most *a volume sealed*. Near 500 different denominations of heretics have sprung up in the church, since the death of Christ; to say nothing of those, whose continuance has been so short, as not to have obtained a name. *Their memorial is perished with them*. A melancholy picture this of human frailty, and an urgent admonition to all succeeding disciples to lean, not upon their own strength or understanding, but simply upon him, who alone can lead into all truth, and preserve in the knowledge of it unto the end!

however, cannot be grafted on nor foster the plant of sin: It is the dung of *Socinianism*, *Sabellianism*, *Arianism*, *Pelagianism* and *Arminianism*, which makes the pestilent branches of moral evil luxuriant, and enables it to cast a disgraceful shade even upon the *husbandry of* GOD.* To these ungracious principles is it owing, that so many of our churches are abused into worse than Dissenting meetings; (for these would be comparatively tolerable, when there is no essential difference but in matters of mere discipline) or rather into heretical assemblies or heathen schools, where, if the people learn any thing at all, they learn only opinions directly opposite to the fundamental doctrines of the Bible and the church, or at best some wild notions of morality, deduced from no sound principle, and often without even the polish or the ingenuity of more antient heathens to recommend them. Hence that strange ignorance of divine things, which seems to pervade almost every order and rank of men among us; and hence, as the proper *nidus* for so baleful a seed, grow all the scepticism, hobbism, materialism, and prophaneness of the age. The *Shaftesburies* and the *Bolingbrokes*, the *Humes* and the *Voltaires* of the world think they find room enough for their wit and contempt upon those loose and unprincipled professions of the true religion, and upon the true religion itself (though unjustly) through these, because unaccompanied with that temper of mind and practice, which it is its peculiar honor to produce. Nor is the poison of error more pernicious to the souls of men, than repugant to the wholesome prescriptions of the gospel of *Christ*. The SCRIPTURE, which the patrons of these opinions profess to believe; and *the* ANALOGY *of* FAITH, which is the just and beautiful coherence of the divine truths contained in those Scripures, are in direct opposition to them, as may perhaps appear even by a summary consideration. For instance;

The *Socinian*, (a name taken from *Lælius* and *Faustus Socinus*, who disseminated their opinions about two hundred years ago) by maintaining that *Christ* was a prophet, and *only* a prophet, really sets him forth as a false prophet and a liar. That title, which he pretends to give him, is either artifice or a nullity; because the *Socinian* rejects the claims of *Jesus* to the names and titles of that nature, which renders him far *above every name* in heaven and earth. The testimony, which the Redeemer afforded of himself, was; I [placing himself *first*, that his inferiority, respecting his divine nature, might not be questioned] I, says he, *and my* FATHER *are* ONE.† The Jews perfectly understood his meaning, and attempted to stone him, *because he made himself* GOD,‡ or (as it is expressed in another place) EQUAL *with* GOD.§

* 1 Cor. iii. 9. † John x. 30. ‡ John x. 33. § John v. 18.

The *Sabellian* (so named from *Sabellius*, a *Libyan*, whose opinion made a considerable noise in the third century) by affirming that there is but one person, or hypostasis in the Godhead, who assumed, on different occasions, the several *names* of *Father*, *Son*, and *Spirit*; would invalidate the testimony of divine revelation, which describes *three persons* bearing witness of each other; namely, the FATHER, *testifying of the* SON,* *the* SON *declaring the name of the* FATHER,† and the SPIRIT *bearing witness*, as the SPIRIT *of truth*.‡ This distinction of the three persons was remarkably evidenced (to instance no farther) at the baptism of CHRIST.

The *Arian* (so called from *Arius*, another *Libyan*, and presbyter of *Alexandria* in *Egypt*, towards the close of the 3d and beginning of the 4th century) in avoiding *Sabellianism*, falls upon as egregious an error. For, by asserting that the SON is a GOD *inferior* to the FATHER, and that the three persons are of *different* essence; he both contradicts the Scriptures and involves himself in a blasphemous absurdity. The Scriptures declare, in the mose positive strain, *that the* LORD *our* GOD is ONE LORD, and that there is but ONE GOD. They also represent to us *three persons* or *hypostases*, each of which is, *in nature*, GOD and LORD; because all the three persons, conjointly and equally, partake of *one* and the *same nature*, which is the Godhead in its *unity*. Thus the trinity of subsistence does by no means clash with the unity of essence; nor the unity of essence obstruct the trinity of person or subsistence. But if we adopt the *Arian* scheme, and say, that the three persons are of *different* essence and nature; it seems impossible to avoid the charge, either of maintaining *three separate* GOD's or of *worshipping those for* GODS, which are really (according to that hypothesis) mere and dependent *creatures*. And as to worshipping the *Father by* the *Son*, and *in* the *Holy Ghost*, in order to maintain the inferiority of the two last (as the *Arians* dream;) it is in their sense of it, an abuse of the Scripture, as well as contrary to the analogy of Scripture, and absurd. If they worshipped the LORD, by the virgin *Mary* and *in a high wind*; these are also *creatures* of the MOST HIGH, as well as the *Son* and *Spirit* of the *Arians*. This creature-worship hath often led men into strange extravagancies: Witness the horrid blasphemy of the *Lombards*, who, in their devoirs to their tutelar *St. Antony* of *Padua*, address him as one, *qui exaudit quos non audit et ipse Deus: i. e.* "who hears those "whom even GOD himself doth not hear."§ But if, according to the Scriptures and the catholic doctrine, the *three* divine persons are of *one* and the *same* nature; then they, as

* 1 John v. 9. † 1 John xvii. 26. ‡ 1 John v. 6.
§ Bishop BURNET's Letters upon *Italy*, &c. let. 3.

joint participants of a nature in itself *self-existent* and *eternal*, must necessarily be *co-existent* and *co-eternal*. And if they are co-existent and co-eternal they must also be *co-equal* in all the other glories, perfections, and attributes, of their *one* and *undivided* nature. Believers, therefore, by being made *partakers of* CHRIST,* are thereby *partakers of the* DIVINE NATURE;† i. e. by having *fellowship and communion* with the Son, they have also *fellowship with the* FATHER‡ and the HOLY SPIRIT.§ On the contrary, the *Arian* represents CHRIST, as an inferior GOD, a subordinate Almighty, a dependent Supreme, and a created Creator. He looks upon the HOLY GHOST as still more *inferior*, and ventures to avow, that the COMFORTER,‖ promised by the FATHER and the SON, is not the GOD *of all comfort*,¶ which the Scriptures declare him to be.

The *Arminian*, however just in his opinion respecting the trinity in the Deity, is, in all points that concern his *attributes*, almost as unscriptural and heterodox as some of the heretics we have named before. For, while he admits the equal divinity of *Jesus Christ* with that of the *Father* and the *Holy Ghost;* he contradicts their revelation of the divine covenant, sets them forth as determining rather from incidental events than by a perfect design, and consequently represents the whole Godhead as acting, not according to the wise *counsels of his own* eternal *will*, but according to the unstable conduct of foolish and mutable man. He exhibits the sovereign Agent of all good in a state of supplication to a helpless worm; intreating that worm to receive his salvation, and often intreating in vain; changing his purposes according to the variable fancy of a creature subject to sin; and at last disappointed of his expectations, through the power and subtlety of Satan and the world. GOD, according to him, wills to save man, but cannot save him, unless man will; though, at the same time, man (by his system) can will to be saved, or can relinquish salvation, independent of any positive, precise, or particular will of GOD to that end. The *Arian* and *Socinian* proceed very far, and degrade their Creator to the rank of a perfect and holy creature; but the *Arminian* in one instance seems to exceed their exceedings, by representing the will, the wisdom, the power, and other perfections of the omnipotent JEHOVAH, subservient to the perverse and froward affections of an impotent sinner. Upon his crude plan (if absurdity can deserve the name of a *plan*), the glorious work of GOD's salvation, and the eternal redemption of *Jesus Christ*, are not complete; unless a dying mortal lends his arm; that is, unless he, who of himself can do

* Hebr. iii. 14. † 2 Pet. i. 4. ‡ 1 John i. 3.
§ Phil. ii. 1. 2 Cor. xiii. 14.
‖ John xiv. 26. ¶ 2 Cor. i. 3.

nothing, vouchsafe to accomplish that, which all the angels in heaven cannot do; namely, convert the soul from Satan to GOD. How contrary is all this to the language of *Scripture*; how repugnant to the oracles of truth! *Whatsoever the* LORD *pleased, that did he in heaven and in earth.** *I am* AL (says the LORD) *and there is none else, I am the* ALEHIM *and there is none like me,* DECLARING THE END FROM THE BEGINNING, *and* FROM ANTIENT TIMES *the things are* NOT YET DONE, *saying, My* COUNSEL SHALL STAND, *and* I WILL DO ALL MY PLEASURE.† In order to shew the *immutability of* GOD's *counsel* and decrees, it is left upon record, that even wicked men *were gathered together to do* WHATSOEVER *his hand and his counsel* DETERMINED BEFORE *to be done*;‡ and that GOD *worketh* ALL THINGS *after the counsel* (not of man's) *but of* HIS OWN WILL§.

If we review these hereſies upon another ground, and measure them by another rule, namely, the ANALOGY OF FAITH; we shall find them equally perplexed and deficient. Thus,

The *Socinian*, in denying the trinity of persons, neceſſarily denies the divinity of *Jesus*, as ONE *with* GOD in the GODHEAD. By rejecting the WORD, *who dwelt among us* as GOD; he must also, of course, reject both the merit of his obedience and the satisfaction for sin by his death: And, by rejecting these, he must give up man, helpless and hopeless, to all the sad effects of a contaminated and miserable soul, in a frail and corruptible body. For, as it was impossible, because diametrically opposite to the wisdom, justice and goodness of GOD, that man should be created in these circumstances; and as, therefore, he is and must be a *fallen creature*; the *Socinian* leaves him in this condition without a remedy, because he leaves him without a Redeemer. Thus, in this one instance, there is a total subversion of all Christianity, and a virtual renunciation of the entire gospel of GOD.

The *Sabellian* also fights against the œconomy of grace, by maintaining the absolute simplicity or unity of the divine eſsence under three official *names*: For, in that case, he must also maintain (as indeed he does,) that the person, denominated the *Father*, was the same person who *suffered* as the *Son*; and that the *Holy Ghost* was likewise the same person, who took flesh of the virgin *Mary*. Now; if the *Father* suffered upon the cross, *how and to whom* could he say, *My* GOD, *my* GOD, *why hast* THOU *forsaken me?* If he were the *Father*, and the *whole* Godhead; he could not forsake or be forsaken of himself. Nor, in any other view than that of a trinity of *persons*, could GOD SEND FORTH *his* SON, or reconcile his people TO HIMSELF by the death of his SON. And, if this reconciliation

* Psalm cxxxv. 6. † Isaiah xlvi. 9, 10.
‡ Acts iv. 27, 28. § Eph. i. 11.

has not taken place by a *mediation* of *one* divine person, between us and the *whole* essence; here again the Christian system is dissolved, and all its doctrines, like some debates in the antient schools, amount to nothing. The palpable inconsistency likewise of the promise made by *Jesus*, that the COMFORTER, or the HOLY SPIRIT, should *come* to the disciples, after his own *departure*, if that COMFORTER was indeed the *same* person resident in the flesh of *Jesus*; may only be mentioned to complete the absurdity. Thus *Sabellianism* appears to be nothing more (if one might use the phrase) than a sort of *christianized Deism*, incompatible with the gospel, and subversive of its principles.

If we turn to the *Arian*, who anxiously strains the bow as far as possible to the contrary; we shall find him asserting, not only a *distinction* of *persons*, but a *difference* of *nature*, with an *inequality* of *attributes*. Thus, the SON, who was united to the flesh of *Jesus*, is stated by him as *inferior* to the FATHER; and the HOLY GHOST, as *subordinate* to both. This is palpable Polytheism, or else a contradiction in terms to the divine unity; for there must be either three GODS, according to this system, or *two* divine persons in the Godhead, *above* all things and Almighty, yet UNDER one *other* divine person, who is above all, and consequently the *only* almighty. But Godhead and inferiority are as absolutely incompatible, as any two contraries that can be conceived. The grand mistake of *Arianism* is in the want of grace and spiritual understanding to discern, what is spoken of the Redeemer as the *sure help* of of his people from his *divine nature*, what is promised of him as the *bond of union* between GOD and them in his complex subsistence as God-man, and what is related concerning him as their *sympathetic brother and friend* in their *own nature*. When men have true faith, that faith (being the operation and tuition of the divine Spirit) leads them to apprehend and to use its own beautiful and blessed analogy, respecting these distinctions, and all other circumstances connected with them. 'Tis through ignorance of the *grace* and *offices* of CHRIST, that men are ignorant of his *person* and so fall into *Arianism* and other hurtful and preposterous errors.—However, if *Christ*, (according to the *Arian*) be inferior to the *Father*, respecting his divine essence [for with regard to his *manhood*, and to his manhood *alone*, he is doubtless inferior,] he must necessarily *depend* upon him, as *the great supreme cause*, for his very existence. There can be but one, *first* cause; let what may, be the *second*. And if Christ's existence be *dependent*, it is necessarily *created*; for that only can be strictly independent, which is uncreated and supreme. This opinion, therefore, virtually displaces the SON from the rank of true and proper

Deity, and represents him a mere *creature*, even though it should make him ten thousand times superior to the first angel in heaven. If *Christ* be a creature, then he could not *create all things*, (as he is said to have done) for he could not have created himself: Or, if he be only a creature, he might indeed, as a holy creature, merit for *himself;* but it is impossible that he could merit for, or transfer merit to, any *other* creatures. Every thing he could do, would be requisite for his own being and happiness. At all events, he could not justify millions of human beings with an everlasting righteousness, nor atone for the infinite millions of sins. Consequently he could not be the Redeemer revealed by the gospel and necessary to such unhappy and unholy persons; nor can they now have hope of any other. It follows, then, that the *Pharisees* rightly named *Jesus a deceiver;* and so all his followers in all ages have adopted a chimera, and have been pursuing, contrary to every thing called *interest* in this world, only a Paradise of fools.——Thus, the natural interferences, deducible from *Arianism*, will confound and destroy *Arianism* itself: Or, on the other hand, if *Arianism* be true, the certainty of man's salvation by an omnipotent Redeemer must be entirely destroyed.

What comfortable conclusions, for his present or eternal salvation, an *Arian* can derive from his principles; an *Arian* may best inform us. Perhaps, they yet remain to be known: And it might be a singular act of benevolence done to people of his persuasion, if the *motives* for some strong consolation were produced. When such an attempt is made; and when those motives are blessed to the hearts, and confirmed by the lives, of those, who receive them: Then, but not till then, may an orthodox Christian wish them joy in discovering, that GOD is inferior to himself, or (what is much the same) that there is an inferiority in the Son who is of the *essence* of GOD.

The *Arminian*, by degrading *Christ* from his absolute sovereignty with respect to the objects of his grace and justice, takes away in effect his essential divinity: For divinity always implies omnipotence, and includes every idea of unconfined, invariable, complete, and perpetual, supremacy. To suppose, therefore, that *Christ*, as GOD, *wills*, a thing which he doth not perform, is an evident derogation of his *power* to perform it. *Will* and *power* in GOD, very unlike will and power in man, are inseparable and efficacious attributes. Volition and energy, however distinguishable in our terms and notions, cannot be divided in the simple, pure, act of the Deity, without supposing him to be *compounded* of parts and passions like ourselves. *Moses*, in the truest sublime, was taught to

describe the will and power of GOD, as arising at once, and at once accomplishing that for which they arose. *Let there* BE *light*, said GOD, (in the indicative present time;) *And there* WAS *light* (in the indicative past;)shewing, that the execution of the will almost anticipated the will itself. Now; the *Arminian* represents *Christ*, as willing and desiring the salvation of some sinners, who, notwithstanding his will and desire, do never obtain salvation. Hence it follows, that *Christ* either hath not *power* to accomplish what he wills, or that he can will the accomplishment of any good thing, without an exertion of his power. To suppose the one, is to represent impotence for omnipotence, and so to undeify him; and to assert the other, is to rob him of his goodness at the express violation of his truth, The god of *Epicurus* was allowed to be above the trouble of any providence or certain direction, in human affairs; and the deities of *Homer* were admitted to live in strife, even in heaven itself: But how can a man, professing Christianity, with a Bible in his hand, venture to think, that the GOD of ages, who knoweth the thoughts of the heart long before, has not the fullest ordination of all things, or that any of his attributes can be of so different a kind from the rest, as to be glorified at the expence of each other? Upon *Arminian* principles, GOD is described as working without any providential design, and willing without any certain or determined effect. Nay, more; the attainment of his own will depends upon the wills of his creatures: And so the almighty agent of good must wait in his operations upon a set of beings, who of themselves can will and do nothing but evil.—If one did not know it to be true; it would be almost impossible to believe, that solecisms like these, equally warring with Scripture and reason, could obtain any credit in the understandings of men.

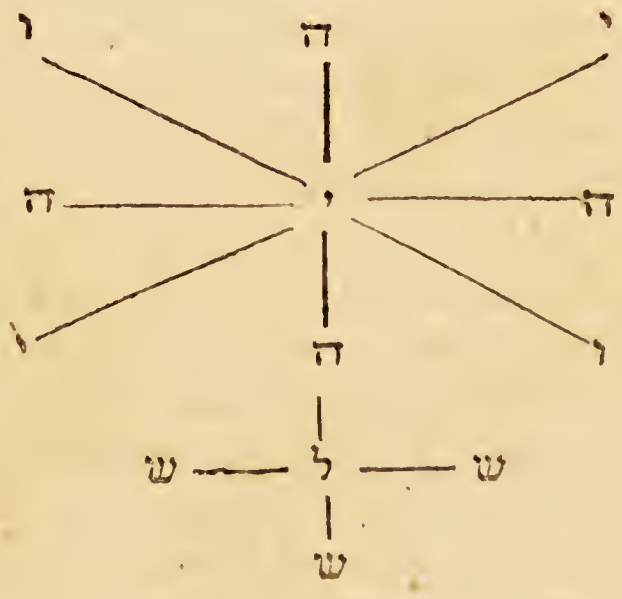
By thus diminishing *Christ*, and by thus exalting the powers of human free-will, the *Arminian* confounds the whole œconomy of salvation, and represents the wise counsels and designs of the ETERNAL THREE, but as little more then a chaos of wishes and intentions. And, if all these grand and important concerns go on without a plan, and are left to chance and uncertainty; or (which is just the same) to the fickle will of feeble man; what has faith to do in so unsure a business; or how can hope be properly exercised upon what is so precarious and uncertain? How are GOD's promises and oath *immutable*; when they altogether depend upon the wretched mutability of helpless creatures? And what comfort can be derived to the soul, as to its acquisition of life eternal; when it is persuaded to think, that GOD's bestowment of it depends, not upon the unchanging goodness of the Most High, but upon the exertion

of its own will and power; though the soul must perceive (i
it perceive any thing truly of itself, or of the Scripture, or o
God) that it has neither inclination nor strength of its own to
know or to do any one thing properly good? There is not
principle of grace laid down in the Bible, but which is obscured
and debased by these gloomy, low, and contradictory notions
of the *Arminian*.

Error is like a line drawn obliquely from the strait path o
truth, which, however insignificant the deviation may seem a
the first, appears in the end at too considerable a variation
from a parallel, to be supported for one. Hence, if people did
but look forwards to the consequences of some theological o-
pinions, or were enabled to weigh them in the balance of the
sanctuary; they could not, one might think, stand up so ear-
nestly for what is so light and incoherent in itself, and so un-
profitable at the same time to their own souls. On the con-
trary, truth, the farther it be extended, and the farther the
mental eye can follow it; will ever appear, the more strait,
the more parallel, and glorious. 'Tis like a perfect unit, which,
though it will admit of a thousand subdivisions, is, when those
subdivisions are computed and brought together, a perfect unit
still. It has a common agreement and a due arrangement in
all its parts; while error is not only incompatible with truth,
but really irreconcileable with itself. The test of these is
however very much to be found in their effects and consequen-
ces. Holiness of heart and of life, strength of faith and wis-
dom of grace, communion with God and renunciation of self,
are among the bright results of that Truth, which is planted
in the soul by the favour and mercy of God. On the other
hand; with great noise perhaps about holiness, only at best a
semblance of it without and no love to it within, a distrustful
dependence upon God's promises, and a mutilated conception
of them, no taste of the divine presence superior as it is to life
itself, nor truly low opinion of all human capacities or attain-
ments; are to be found in the ways of Error, which men form
to themselves by the fallacious conclusions of a fallen mind.

And, as the paths of error are infinite, and the way of
truth but one; so it is the power and grace of an almighty Sa-
viour alone, which can give his people the *one heart* pro-
mised them, that they may *walk* in that *one way* to life ever-
lasting. These are enabled to see, that the divinity of *Jesus*
is the one only foundation laid in *Zion*, on which they may safe-
ly build their eternal hopes: And these will acknowledge, both
here and hereafter, that the glories of *Immanuel*, in his person
and perfections, are the *Alpha* and *Omega*, the beginning and
the end, of all their confidence and joy. They delight now to
hear the proclamations of his person, power, and love, in the

names and *titles* ascribed to him in his word; and they will confess hereafter, when they see him face to face, and are partakers of his glory, that they never conceived half the goodness and grace, which those names and titles record and imply. When they have passed through this vale of tears; when they have fixed their feet for ever on the farther shore of *Jordan;* and are admitted to the full vision and communion of GOD; then shall their minds be enlightened to take in a vast comprehension indeed of eternal truth, then shall their hearts be enlarged to receive an uninterrupted income of joy, and their tongues be unloosed to abound in the most triumphant exertions of praise. The voices of these, and the voices of all the blessed, shall be *great in heaven;* and one and all shall shout this everlasting song, *Salvation to our* GOD, *who sitteth upon the throne, and to the* LAMB: *The kingdoms of this world are become the kingdoms of our* LORD *and of his* CHRIST, *and* HE *shall* REIGN *for ever.* Amen.



AN
ESSAY
UPON THE
DOCTRINE
OF THE
TRINITY.

AS the apostle *Paul*, like his blessed Master, *went about doing good*, and *preaching the gospel of the kingdom of* GOD; among other places, he travelled to *Athens*, then the most celebrated city for wisdom, arts and science, in the world. Here he found an altar with this remarkable inscription, TO THE UNKNOWN GOD. The divine providence seems to have intended, by this open profession of the most intelligent men upon earth, to evince the truth of what the divine Spirit hath revealed, *That the world by wisdom knew not* GOD. The highest sagacity of mortals could not reach the knowledge of his being: The utmoſt it could attain to, was to confess him *unknown.**

If, therefore, man, by his own faculties and power, could not know GOD; it is evident, that the true knowledge of him must have been communicated and derived. Hence, the necessity of a divine revelation began with the creation; and this necessity was farther increased, by the diminution of man's faculties through his degeneracy; unless it can be believed, that it is of no consequence for man to know either the AUTHOR or the *end* of his being. It may, therefore, be laid down as a principle, grounded upon the necessity of man, and confirmed again and again by GOD himself, that, upon man's fall, a revelation of his restoration to favor, and a general idea of the means by which that restoration was to be accomplished, were immediately granted him; and in such a manner, as to comprehend and include every *essential* article of faith, and *necessary* doctrine of salvation. Not that this revelation was so definitely given, as to need no farther illustration; because the whole patriarchal and legal œconomies, being only typical, were to be understood of *better things to come:* But that the grand object of worship, and the great outline of redemption,

* *Nemo novit Deum; multi de illo male existimant, & impune.* SEN. Ep. XXXI.

were communicated to weak and sinful man; that he might both know, to *whom* he stood indebted for his recovery, and *how* that recovery was to be effected. If this be not admitted; it must then be allowed, that the antediluvian and patriarchal church, called in Scripture *the sons of God*, were left in a melancholy state respecting their eternal hopes; and that, as they knew nothing, and could know nothing, of GOD, by the exercise of faculties impaired and ruined by sin, they consequently could not worship him, or conceive the use of some religious institutions which we are assured they complied with as delivered from heaven itself. But, as we find that they observed several ordinances, which were rendered sacred by the immediate command of their Maker, and from the beginning yielded in those things *the obedience of faith*;* it follows, that they knew the end and design of those ordinances, from some explanation given, of which the sum or epitome was contained in the allegorical declaration of *bruising the serpent's head* by HIM who would become *the seed of the woman*. It will next follow, that as GOD gave them a revelation of himself, he was the object of their adoration, and the ground on which their faith must rest for the fulfilment of his promises. This revelation, which GOD gave concerning himself, must have been suited to the mode by which the human capacity receives its intelligence, and so must have been delivered by *names*, *ascriptions*, or *titles*, expressive either of his own *nature*, or of those *engagements* which he had determined or covenanted to perform. Accordingly, we find several distinctions and epithets, applied to GOD from the beginning of the world, in the Holy Scriptures. A revelation likewise of their import must have been given with them, or they could not have been understood. The savages of *Otaheite*, or of *New Zealand*, who are entirely ignorant ef every language but their own, might as well comprehend the names of God in *Hebrew*, as our first parents or their offspring, without some divine induction upon their minds. And it seems absurd, that the Deity should either have given himself names without a meaning; or, having given himself those names with a precise sense annexed to them, should not likewise have afforded that sense and meaning with them. This is certain, that as man could never, from his own wisdom, have *known* the Author of his being; so it was far less possible for him to *describe* him by epithets, truly characteristic of his divine essence and nature, and of certain engagements which he could not even have imagined, unless they had been expressly declared. If man could not *conceive* rightly concerning GOD; it is far less probable, that he should *speak* rightly of him.

* Heb. xii. 4. *By faith Abel, &c.*

Now, as the knowledge of GOD is absolutely necessary to the just adoration and worship of him (for the worship of what is *unknown* is as much idolatry, as the worship of what is *false*) God appears to have given, in the communications of names and titles, such a sufficient knowledge respecting himself, as might afford to his people, in the earliest as well as in subsequent ages, a proper notion of his nature and existence. Upon such knowledge and evidence, their worship and adoration would be *a reasonable service;* and their faith would rest upon a foundation of certainty and truth. Otherwise, what the antient heathens commonly said of the Jews, would be far more true of GOD's people in the first ages; *Nil præter nubes et coeli numen adorant;* "Beside the clouds and sky they "nought adore." And as the truth, respecting its divine Author and Essence, must be the SAME *yesterday, to day, and for ever;* so the idea, which true believers, *then* entertained of the Godhead cannot be intrinsically different from the idea, which true believers *now* entertain of him. For, otherwise, there must have been two contradictory revelations inducing two opposite faiths, or, in other words, GOD must have seemed that being at one time which he is not at another; to grant which, would destroy all religion, and all revelations of religion, altogether. It follows then, that, if the doctrine of the Trinity be a true doctrine under the Christian dispensation, it was also a true doctrine under the patriarchal and legal œconomy; and that, if it be necessary to faith and salvation at *this* time, it hath been equally necessary to faith and salvation at *all* times.*

* *Witsius* justly reasons, from the wisdom given to the first man, in his state of innocence, that the mystery of the Trinity could not be unknown to him. "For, (says that admirable author,) it is above all things necessary, for the perfections of the human nature, to be well acquainted with what it ought to know and believe concerning its GOD And it may be justly doubted, whether he does not worship a GOD entirely unknown, nay whether he at all worships the true GOD, who does not know and worship him, as subsisting in *three persons*. He, who represents GOD to himself in any other light, represents not GOD to himself, but a phantom and idol of his own brain. *Epiphanius* seems to have had this argument in view, when he thus wrote of *Adam*: "He was no idolater; for he "knew God, the FATHER, SON, and HOLY SPIRIT. And he was a "prophet, and knew that the FATHER said to the SON, *Let* us *make man*."—It is absurd, continues *Witsius*, to suppose *Adam* ignorant, concerning his Creator, of what GOD does not suffer his posterity to be ignorant at this time: and the rather, since GOD created man to be the herald of his being and perfections in the new world.—Excellently to this purpose speaks *Basil* of *Seleucia*: "Notice this expression: *Let* US *make man*. The plural word hints at the persons of the Godhead, and presents us with the

That the doctrine of the Trinity is essential in the true knowledge of GOD, and consequently necessary to salvation, cannot be refelled by any who believe the Bible to be of divine authority; and therefore (as it is unnecessary to prove here from that authority what hath been so often and so unanswerably proved by others)*. this position is taken for granted.

If then this knowledge of the divine nature be necessary to salvation, it must have been revealed by that nature: for the mode of GOD's existence is not an object of man's reason, nor could possibly be known by him without superior information. A clod of earth might as soon emit light from itself and become a sun. The absurd opinions of the wisest heathens prove the truth of this assertion; for even the most intelligent *Plato* (as *Lactantius* observes) *somniaveret Deum, non cognoverat*,† "dreamed about GOD, but did not know him." And if this doctrine of the Trinity must necessarily have been revealed, it must have been principally revealed in the *divine names*; because we find in the Old Testament a peculiar stress laid upon the names, and most of the other evidences of this great truth, arising from or ultimately referring to them. And if this truth, (viz. that there is a personal plurality in the divine essence) be indeed revealed in those names, which it is one great design of this Treatise to shew; then the names were fitted and designed to convey the knowledge of it, and the knowledge of it is contained in them.

Not only the nature and the name of GOD were above the investigation or expression of man, which the wisest heathens have confessed; but the rite also of *sacrifice*, which was used by *Abel* (if not by *Adam* himself) and by *Noah*, with remarkable testimonies of divine approbation, could not, on that very account, have been an invention merely human.‡ Reason, e-

"knowledge of the Trinity. The KNOWLEDGE OF IT therefore if "COÆVAL WITH THE CREATION. Nor should it seem strange thas "it was afterwards inculcated; since it is one of those things, ot "which *mention was made at the very first creation*." *Oecon. Fæd.* l. 1. c. 2. § 5, &c.

* Vide, Speciatim, Witsium in Symb. apost. Dissert. VI.

† Lib. v. c. 15.

‡ The excellent *Witsius*, with great probability, observes that the skins of beasts, put by GOD on our first parents, were those of *sacrificed* beasts. He further observes, that sacrifice was a divine institution, for the following reasons: "First, Abel *offered by faith*, i. e. he knew, that himself and his sacrifice were acceptable to GOD, and in his offering he looked by faith to the future offering of the *Messiah*. But such a faith plainly *præsupposes* the divine institution of sacrifices, and a revelation about their signification. Secondly, Because GOD gave testimony to the sacrifices of the antient patri-

specially depraved and fallen reason, could never have suggested a *predictive* type or allusion of this kind to the grand sacrifice, which a *future* Redeemer would make for sin; if the divine wisdom, in giving the promise, had not settled this institution, partly to keep that great *object* in view, and partly to exercise the faith of the first believers upon those *means*, by which their redemption was to be accomplished. The patriarchs, like our modern deists, might indeed have dreamed of some unknown and therefore uncertain mercy in the Almighty; but they could never have imagined, without an express and positive revelation, that the SON of GOD would assume their nature, and expose himself to every evil, pain, and death, upon their account; or that, by shedding the blood of beasts, they typically *shewed forth the* LORD'S *death till he came*. Yet, without this view, their sacrifices (could they even have invented them) would have been nugatory ceremonies, and services of such unwarrantable cruelty, as would have appeared to be equal violations of reason and nature. Nay; sacrifices, without an allusion to Christ or not slain in faith of his great propitiation (which was only to be done in a manner appointed,) were expressly forbidden under the law, upon this penalty, *that blood should be imputed unto that man*, who should offer them; *he hath shed blood; that man shall be cut off from among his people*. Lev. xvii. 4. The sacrifices of the faithful from the beginning appear to have been the same, though afterwards more expressly defined and committed to writing. And as GOD approved the sacrifice of *Abel*, as well as those presented by *Aaron;* it leaves no kind of doubt, since nothing can be consonant to his divine mind but what himself hath enjoined, and since he enjoined the very same thing by *Moses*, clearly stating *blood to be the atonement for the soul*, (Lev. xvii.

archs, whereby he declared they were acceptable to him. But, in the matters of religion, nothing pleases him, but what himself has commanded. All will-worship is condemned. Col. xi. 23. Thirdly, Because there was a distinction between clean and unclean animals before the deluge, which was not from nature, but from the mere good pleasure of GOD, and has a particular respect to sacrifices." *Oecon. Fœd.* l. iv. c. 7. § 4, 5, 6. *Misc. Sacr.* Vol. 1. L. 2. Diss. 2. SPANH. *Hist. Eccles. V. T.* p. 275. It may also be added, concerning the coats of skins, with which the Lord is said to have cloathed our first parents, that it was an emblematic fact preaching this doctrine: As the body of man received raiment, taken from slain creatures, to defend it from warring elements; so his soul, stripped of original righteousness, needs to be covered from divine wrath, by a garment of salvation taken from ONE, who was to be sacrificed in order to its bestowment——This, in the language of the New Testament, is *putting on Christ*.

11.)that these immolations were, from the very fall of man, instituted by him. See also GOD's command to *Abraham* in Gen. xv. 9. where he was not only enjoined to sacrifice, but also to sacrifice what was afterwards called under the law of Moses a *peace-offering*, *a sin-offering*, *a tresspass-offering*, and a *burnt-offering*.

The very heathens have universally entertained this rite in all ages, undoubtedly from an abused tradition of their fall, and from the established doctrine, that the Deity was only to be reconciled by the effusion of blood. They corrupted indeed the holy emblem; but the corruption itself implies, that* sacrifice was an original principle of religion, and that *without shedding of blood there is no remission of sins.*

* The *savage inhabitants of Madagascar* use sacrifices, when they would supplicate the Deity in their distresses: Upon which Mr. *Ives*, in his "Travels through Persia," observes, that "He saw "many circumstances in the *Madagascarian* sacrifice, so exactly "resembling those which are mentioned in the Old Testament as "offered up by the Jews, that he could not turn his thoughts back "to the original, without being sensibly struck at the exactness of "the copy." IVES's *Voyage*. p. 16. This is a modern testimony. *Cæsar* furnishes us with an antient but wretched example among the *Gauls*, concerning sacrifice, when he conquered them. Galli, *aut pro victimis homines immolant, aut se immolaturos vovent;*—— *quod pro vita hominis, nisi vita hominis reddatur, non posse aliter deorum immortalium numen placari arbitrantur: publiceque ejusdem generis habent instituta sacrificia.* De Bello Gall. L. vi. They had also many other rites, concerning their oaks, their druids [i. e. oak-prophets or priests] their assemblies, &c. The object of their worship was named Esus, which seems to be derived from the אש, יש, or *Ees*, of more oriental people, from whom, all circumstances considered, they undoubtedly had their religion. They worshipped the material sun or his light, as the great vivifier of nature, whence they were styled *Saronides*. In the famous *Gaulish* temple of Montmorillon in France, there is also retained another eastern symbol, the serpent; implying most probably an idea of the subtle potency in nature. For more of this see *Keyzler* in the *Ant. Univ. Hist.* Vol. xviii. Tit. *Gauls*. As to the oak, and their worship near or under it; this is evidently a vestige of the patriarchal religion, and refers to the covenant of GOD, which the oak was appointed to symbolize, and therefore called אלה, but which the antient heathens perverted, *changing the truth of God into a lie; for when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened.* Rom. i. 21. The oaks [in our translation rendered plains] of Moreh and of Mamre, where *Abraham* pitched his tent and reared altars, were bothels or places of worship, where God met with, instructed and revealed to him, the promise of Christ, who should come of his flesh, and בעקאשר *for which purpose*, or end, *Abraham* kept whate-

Without the supposition of a *divine* authority for what was believed and done, what a poor opinion must we entertain of the faith and practice of the most antient patriarchs, such as *Abel* and *Enoch* for instance; if we suppose them using institutions which they could not comprehend the meaning of, or calling upon GOD by names of various forms and sounds which they did not undertsand, or which were not intended to give them a proper intelligence of him? If the several words, which in our Bible, are translated GOD and LORD (and there are several, different in sound and construction, which are *so* translated) be merely synonimous, and have no particular distinct sense but what is common to each; there would be many texts in the Old Testament full of unmeaning, if not absurd, tautology. What are we to understand, in that case, by such expressions as these; *Who is* GOD *save the* LORD? *The* LORD *be is the* GOD—*And*, back again, GOD *is the* LORD—*The* LORD *whose name is the* GOD *of Hosts*.* Would not this be playing upon words, unbecoming even a profane, much more the dignity of a sacred penman, and utterly irreconcileable to the idea of a divine revelation? Such quibbling upon terms, or such a pompous use of vague and arbitrary names, might indeed be practised by the injudicious among heathen sophists; but, if we attentively consider the whole matter, we shall find no such conduct in the Deity, or in those who *spake as they were moved by the Holy Ghost*.

But if those words, rendered LORD and GOD, have, in the original, a signification and import different from each other, however predicable *both* may be of each divine person, *sub diversa σχεσει*; then the sacred penmen both understood what they wrote respecting each of these names, and meant to convey intelligible ideas of them to others. A peculiar distinct sense was intended by every name; or one name would have served the purpose as well as a thousand. Nor can it be well explained, why JEHOVAH should not be called *my* or *our* JEHOVAH (and be joined with other pronouns possessive) as well as *my* or *our* ALEHIM; but from a reason, that the Deity may bear some particular relation to us under the *one* name, which he doth not bear to us under the *other*. If the word JEHOVAH

ver was implied in GOD's charge, commandments, statutes, and laws, Gen. xxvi. 5. and which (being of the same name) may very justly be concluded to be similar in substance to those, delivered afterwards more expressly through *Moses* to the church of GOD. Hence we find long before *Moses*, the usage of Minchas, or rest-offerings, burnt-offerings, sacrifices and drink-offerings. Gen. iv. 3. viii. 20. xii. 7, 8. xv. 9. xxii. 2, 7, 8, 13. xxvi. 25. xxxi. 54. xxxv. 14.

* Amos v. 27.

signify simply, absolutely, and abstractedly, the DIVINE AND INCOMMUNICABLE ESSENCE, which cannot be *appropriated* by the creatures, or be *divided* into parts, or exist but from itself; and if the word ALEHIM (which is universally allowed to be plural) point out a *personality*, or *more persons than one*, in that divine *essence*, each of which may have particular engagements in our behalf: It may then be conceived, that these persons in the ALEHIM have a relation to us, *respectively* and *particularly*, which they have not *together*, when considered *absolutely* as the ONE JEHOVAH, or JEHOVAH not in covenant for that behalf. Under the *one* name, there is comprized a gracious assurance of redemption and mercy to fallen man, which gives him a title to claim an interest in the *divine persons*:* Under the *other* name, a *sinner* can see nothing but a *self-existent essence* of holiness and justice, from which he hath no right to expect any thing but abhorrence and ruin. Nor must that wonderful care be unnoticed, which hath been taken to prevent every idea of *polytheism*, by asserting the *unity* of the divine essence, in the use of a word which expressly implies a *plurality* of persons; for the name ALEHIM is not only joined to verbs in the *singular* number; but it was expressly declared, when subsequent corruptions made it necessary, that JEHOVAH *our* ALEHIM is ONE JEHOVAH;† which *could not* have become necessary, if the word ALEHIM conveyed one single and similar idea with the word JEHOVAH.

The *ark of the covenant* (or, as it is otherwise called, *the ark of the* ALEHIM JEHOVAH, or of the *covenanters* in JEHOVAH) was the standing symbol or *testimony* in the antient church of this fundamental truth; and so God was represented as *inhabiting the very cherubim* (for thus it should have been translated) and *who is to be called on there*.‡ See more of this in Exod. xxv. 22. Lev. xvi. 2. Numb. vii. 89. and other places. Indeed, the whole of the tabernacle-service (revealed as it is in a *lucidus ordo*, far above all classical compositions, and above all the faculty of man) continually leads up

* With respect to the terms *person*, *substance*, &c. applied to GOD, it may be observed, that they are not to be understood in a gross or carnal sense. There is a radical poverty in all language, when it attempts to define any thing concerning pure and intellectual spirit, and especially concerning GOD. And these words are used to express, what is indeed very superior to the description of *all words*, and is to be conceived in a higher sense (yet without sophistry or subterfuge) above them. We use the term *person*, therefore, not so much to evince a propriety of expression, as to avoid concealment of the truth. So St. *Austin*; *Dictum est tres personæ, non ut illud diceretur, sed ne taceretur*. AUG. de Trin. l. v.

† Deut. vi. 4. ‡ 1 Chron. xiii. 6.

the believing soul to the FATHER of mercies, by the *propitiation* of the SON, and the *influence of the Holy Ghost*. Remove, if possible, this grand idea from the Pentateuch (to mention no other part of the holy volume;) and the institutions and intentions of it become frigid and inane. On the other hand, read this œconomy, as the prophet *Isaiah* and the other antient believers were taught it to read it (Isa. iv.) and JEHOVAH the *Father* is plainly to be understood as the *Creator* of the *cloud* and the *defence* promised *upon all the* מכן *dwelling-place or establishment of mount Zion* [i. e. upon the collected church of God;] and the ADONAI, or JEHOVAH the *Son*, is also to be known as *washing away and purging* the sins of his people, by that HOLY SPIRIT, *through whom he offered himself* as the victim in our nature to the Godhead, and who, from his wise and penetrating energy, is called the SPIRIT *of judgment*, and the SPIRIT *of burning*.

We might adduce also proof of this doctrine from various passages of the other sacred writings, and shew from them, that it was the constant faith of the true believers, both under the Old Testament, and under the New. But this hath been often and amply done already. The doctrine of the Trinity is indeed no novel opinion, taken up with the religion now called *Christian* (as some have affected to think;) nor have the principal professors of it, since *Christ*, ever considered it in that light. To say nothing of *Ignatius*,* *Justin Martyr*,† and others, who, from the age of the *apostles*, and from the apostolic as well as prophetical writings, both proved and maintained this tenet; we may learn by *Augustine Philastrius*, &c. that it was both esteemed as antient as the world, and that it was even reputed an heresy to think the contrary.‡ *Augustine* positively declares, that "the substance of what is now called the Christian religion, was maintained by the *antient* believers, and existed *ab initio generis humani*, from the very beginning of human nature, till *Christ* himself appeared in the flesh; when the true religion, which was in being *before*, received the name of *Christianity*." And soon after he adds. "I said, therefore, this, in our time, is the *Christian* religion; not because it did not exist in former times, but because in later it obtained the name."§ GOD's people were *Christians* even in the

* *Epist. ad* Phil. *et ad* Antioch.

† *Dial. cum* Tryph. *Exp. fidei de Trin.*

‡ *Photius* in his *Bibliotheca* mentions an *anonymous* Christian writer, who, a little before his time, had written fifteen books for the express purpose of proving, that the antient heathens of most nations had obtained a corrupt tradition of many great principles of the true religion, and in particular of the doctrine of the Trinity. *Cod.* CLXX. § Lib. II. c. 13. *Retractionum.*

time of the patriarchs, and were so denominated by GOD himself: *Touch not my Christians*, or (what is the same) mine anointed ones, *and do my prophets no harm.** In *Austin*'s 49th Epistle inscribed to *Deogratias*, he says, "although formerly, by names and signs [or ceremonial institutions] different from those in present use, at first more obscure, and afterwards more explicit, and by fewer in earlier times than in the later; yet it was but one and the same true religion, which was declared and observed." And, in his great work *De Civitate Dei*, he expresses the same opinion, and believes that the true worshipers of GOD and idolaters were never out of being, since men had any existence in the world.† *Aponius*, an antient Christian writer, who lived about the year 650,‡ in his 6th book upon the *Canticles*, concurs with *Austin* in opinion, that what was revealed by types and shadows in the Old Testament was but the same thing which was more openly expressed in the New; and that the doctrine of the Trinity, which glimmered under the law, blazed forth, like the meridian sun, under the gospel.§ "For instance (says he) GOD says by *Moses* in the book of *Genesis*; *In the* BEGINNING, GOD *created the heavens and the earth*; and then just afterwards, *The* SPIRIT *moved upon the face of the waters*. Here are *three* persons in *one* power; the BEGINNING, GOD, and the SPIRIT: He who made; he, in or by whom all was made; he, who gave life to what was made."‖ Some of the old Jewish expositors translate *Beginning* by *Wisdom*, and understand by it, as *Aponius* does, a person in the Godhead.¶ *Philastrius* (bishop of *Brixia* in *Italy*, the friend of the famous *Ambrose* bishop of *Milan*) whom *Austin* mentions in his Tract *de Hæresibus*, and whose apostolic zeal and piety were remarkably conspicuous, says, "That the Trinity of Christianity was asserted *ab origine mundi*, from the foundation of the world, and the truth of religion taught, *ubique*, every where [by the faithful] *without in-*

* Psalm cv. 5. † *De Civ. Dei.* c. x. ‡ CAVE *Hist. Liter.*
§ See Eph iii. 4, 5. ‖ LA BIGNE *Biblioth. Patr. Min.* Tom. iv.
¶ CHRIST, *who is the* BEGINNING. Col. i. 18. Rev. i. 8. xxi. 6. xxii. 13. So the Plasonists talk of a *beginning*, in a sense less spiritual;—*principii nulla est origo; nam e principio oriuntur omnia; ipsum autem nulla ex re alia nasci potest. Nec enim esset principium quod gigneretur aliunde.* "To a beginning there is no origin; because from a beginning all things must arise; while itself cannot posssbly be educed from any other thing. It could not be a beginning, were it begotten or traduced any where out of itself." MACROB. *in somn.* Scip. L. ii. c. 13. They philosophized, with the light they had, much better than our *Arians*, who talk of the *derivation* and *inferiority* of Godhead, which, being the *principium primum*, is therefore necessarily inderivable and incapable of subordination.

termission."* He farther adds, "To say that *Christians* are of lower and posterior existence than *Jews*, and *Pagans*, is an heresy; for, says he, from *Adam even to Moses*, for the space of 3700 years, [nearly so according to the common Septuagint chronology; but, according, to Dr. *Blair*, who follows Abp. *Usher*, it was about 2433 years] all the just, worshipping GOD and GOD, LORD and LORD; (which with *Tertullian*,† he considers as two distinct persons) and also the HOLY SPIRIT, truly declared the Trinity."‡ Nor have these authors proceeded rashly in this opinion, without reason or without Scripture (sufficient arguments from both being every where urged in their writings:) For, as there is but *one Israel*, consisting of those only who are *Israelites indeed;* so there is but *one faith and one* LORD, by whom men can be justified. Christ *was the Saviour* from the foundation of the world; and so, when he appeared in the flesh, he only *fulfilled the Scriptures* already given; because those Scriptures entirely testified of him, and were written only for a testimony of his gracious mission. The later writings of the New Testament do but concur with the law and the prophets, and are by no means to be considered as a new or a separate revelation; and therefore, when all are rightly understood they are understood in mutual relation to each other, jointly, confirming (like *Moses and Elijah upon the holy mount*) *the purpose and the means* of Christ's salvation. In short, they reveal, constitute, and support, *but one and the same religion*, though by different dispensations. The faith, or gospel, *once delivered to the saints*, though upon different occasions and in different forms, is a UNIT in its nature, and invariably the same as to its object and origin; and therefore the ONCE, applied to this truth of GOD, is, like GOD himself, a perpetual NOW. The law foreshewed the gospel by sensible demonstrations: The gospel fulfilled the law by *spiritual* facts and experiences: Both unite, by one sublime analogy, in their

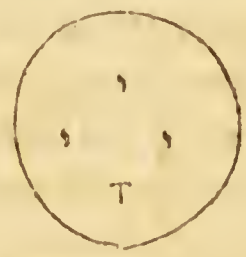
"*The *Platonists* (says the learned *Theoph. Gale*) speak much of "a *Trinity*. Whatever they meant by it, it seems most certain to "me, that this tradition was originally no other than some cor- "rupt broken *derivation* from the Scripture-relation of GOD: "which indeed *Plato* more than hints, in saying, *that they received* "*it from the Antients, who were better and nearer the Gods than* "*they themselves*. Who these *Antients* were, who lived so near "the Gods, if not the *patriarchs and antient Jews*, I cannot con- "ceive." *Court of the Gent.* Vol. I. l. I. p. 10.

† TERT *de Trinitate.*

‡ LA BIGNE *Bibl. Patr.* Tom. iv. in tit. Philastr. EUSER. *Dem. Evang.* l. i. c. 5. et *Hist. Eccles.* l. I. c. 4. SANDFORD *de descensu Christi.* l. I. § 17. *apud Gale.* Vol. i. l. II. p. 153.

author, their operation, and their end. Both have the same great truths and doctrines contained in them: And GOD's people have had but one and *the same spirit of faith*, one and the same gracious experience, under both. The *first* of the redeemed therefore was saved in the same way, in which the *last* of that happy number shall be an inheritor of glory. Hence, *Tertullian* said justly, with regard to religion, *Id verius, quod prius; id prius, quod ab initio:* "The more antient, "the more true; and what was from the beginning, must be "the more antient." The whole œconomy of salvation began with this beginning. For the plan of redemption is uniform, consistent, and eternal; neither subject to the folly, nor dependent upon the caprice, of human nature; but *ordered in all things*, by the wisdom of GOD, and sure in all things by the power of GOD. Thus the revelation of *Christianity* is indeed nearly, if not quite, *as old as the creation.*

As the divine names and title, do in their plain sense or etymology, afford many evidences to the doctrine of a Trinity and of the proper divinity of the persons in *Jehovah*; so there are many proofs of the reception of that doctrine among the Jews before *Christ*, and of the endeavour to conceal it among them since *Christ*, out of enmity to him and to Christianity itself, which stands or falls with this truth. For some time after the Christian æra, their writers expressed the divine name, or rather delineated it, by an ænigma, which, at first sight, impresses the mind with a notion of the Trinity, and which is confirmed by some of their own explications. It was according to the following type:*



The three *jods* denoted JAH, JAH, JAH; or that each of the three persons (like the expression in our *Athanasian* creed) is "by himself JAH, Lord". The point ᵀ *Kametz*, as common to each, implied the divine essence, in which the three persons equally existed: And the *circle*, inclosing all, exhibited the perfect *unity*, *eternity*, and *conjunction*, of the whole *Trinity* in co-existence, operation, and attributes. The

* GYRALD. *de Dijs Gent.* Synt. 1. GALATIN. *de Arc. Cath. Ver*, l. ii. c. 10. KIRCHER. *Obel Pamph.* l. iv. Hierogram. 3. & l. v. c. 3.

later Jews, finding the advantage which the Christians took against them from this significant type, have changed it for two *Jods* (v) in order to ward off the evidence of their fathers against themselves. Unhappy men! They have now been *for a long season* indeed, *without the true* GOD, the Alchim the truth, and *without a priest* capable of *instructing*, and *without the law* or the sense and object of the things contained therein. 2 Chron. xv. 3. The learned *Kircher* is of opinion, for which he gives many reasons, that the antient Jews and the later Cabalists derived their knowledge of the Trinity, and consequently the sense and import of the divine names which contain it, by a continued tradition from the *first* patriarchs; and he cites the *Jetzirah* (a book which the Jews ascribe to *Abraham* himself,* in order to give it an air of greater authority; but which is said to have been written by R. *Abraham*, a very antient Cabalist) where the first person or hypostasis is decribed as כתר *Kather* the *crown*, or the admirable and profound intelligence; the *second* person חכמה *Chockhma*, *wisdom*, or the intelligence illuminating the creation, and the second glory; and the *third* person, בינה *Binah*, or the sanctifying intelligence, the builder of faith, and the author of it, because from his efficacious agency it wholly proceeds.†

* HYDE *Rel. Vet. Pers.* c. 2.

† *Obelisc. Pamph.* l. v. c. 3.—Exactly agreeable to which is that antient *Jewish* prayer, or anthem, called *Hosannah rabba*, or *The great Hosannah*, publicly sung on the last day of the feast of tabernacles: "*For thy sake, O our* CREATOR *Hosannah. For thy* "*sake, O our* REDEEMER, *Hosannah. For thy sake, O our* SEEKER, "*Hosannah.*" As if they beseeched the blessed Trinity (says Bp. *Patrich*, on *Levit.* xxiii. 40.) to save them, and send them help.—See JENNINGS's *Jewish Antiquities*, Vol. ii. p. 231. It is also very remarkable, that the great benediction, which was pronounced, under the law, by *Aaron* and his sons, was prescribed in this particular form. JEHOVAH *bless thee, and keep thee:* JEHOVAH *make his face shine upon thee, and be gracious unto thee:* JEHOVAH *lift up his countenance upon thee, and give thee peace.* Upon which it has been obseved, that "parallel to this [treble repetition of JEHO-"VAH] is the form of *Christian* baptism; wherein the three personal terms of FATHER, SON, and HOLY GHOST, are not represented "as so many different names, but as one name: The one divine "nature of GOD being no more divided by these three, than by the "single name JEHOVAH thrice repeated. If the three articles of "this benediction be attentively considered, their contents will be "found to agree respectively to the three persons taken in the usual "order of *the* FATHER, *the* SON, and *the* HOLY GHOST. The FATHER "is the author of *blessing* and *preservation*. *Grace* and *illumination* "are from the SON, by whom we have the *light* of the *knowledge* of

Some of the most learned divines and expositors among the Jews, who preceded the advent of *Jesus Christ*, plainly indicated their knowledge of this truth, and expressed it nearly in the same terms with us. They believed, taught, and adored three *primordial existences* in the אין סוף *the infinite*, or *eternal* Godhead which they called sometimes מדות *Middoth*, or *properties*, sometimes פנים *Panim* or faces (whence the Greek προσωπα, *persons*) and sometimes ספירות *Sephiroth*, or *numerations*,* which, as some of them notwithstanding have said, is by no means an objection to the divine unity ;† for this (as they now state in their catechism) exists in such a kind of simplicity, as admits of no example in any part of the creation.‡ The later Jews, who are only Deists, wish to resists this evidence, by saying, that these *Middoth* and *Sephiroth* were only meant for *attributes ;* but their attempts have been very lame, and they are particularly puzzled to explain away the above cabalistical scheme, which seems invented for the very purpose of expressing the three hypostases in one essence. Nor have they better success in averting the force of some of their own most esteemed comments upon the sacred writings, which declare the same doctrine.‖ In some important places, therefore, they have thought fit to currupt and mutilate them. However, it was almost an adage amongst them, that א *Aleph* by ב *Beth* (or אב the *Father* by בר the *Son*) created the world ;§ which exactly corresponds with what the apostle says, that GOD *created all things by* JESUS CHRIST,¶ and undeniably shews, that not only the *Trinity* itself was understood by them, but also that the distinguishing *names* for *each person* in the Trinity were in common and familiar use.

It is also very remarkable, what concern was expressed among the antient Jews, about the *pronunciation*§§ and *significa-*

" the glory of GOD, in the *face* of *Jesus Christ*. *Peace* is the gift " of the SPIRIT, whose name is the *Comforter*, and whose first and " best *fruit* is the work of *peace*." See *The Catholic Doctrine of a Trinity*, by the Rev. Mr. *Jones*, p. 61. 3d Edit.

* KIRCH. *ubi supra*. SUIDAS in αλιος. R. HAMAI apud MORN. *de ver*. c. vi.

† Lib. *Schep-tal* apud GROT. *de verit. &c.* L. v. § 21. n. 7.

‡ Cat. R. *Abr. Jagel.* edit. *De Veil.*, p. 7.

‖ GALAT. *de Arcan.* &c. l. 11. c. 1. See also the Extract of a Catechism amongst the antient Jews by *Jac. Altingius*, cited by *Witsius*, [Oecon. Fœd. l. iv. c. 4. § 5.] which expressly teaches respecting the Godhead, that " THREE SPIRITS *are united in* ONE."

§ KIRCH. *Oedip.* Synt. 11. c. 7. *Obel. Pamph.* l. iii. c. 9.

¶ Eph. iii. 9.

§§ There is a story in the *Talmud*, that a Jew and his family were put to death, only for his once pronouncing the name *Jehovah*. LEUSD. *Philol. Hebr.* Diss. xxvii.

tion of the *four-lettered* name יהוה; insomuch that they would not commit the proper mode of speaking it but to their disciples of particular or hopeful qualifications, and to these only but once on every Sabbath-day with great solemnity. But *Maimonides* was of opinion, that the great caution was not so much concerning the *sound* of the name (though the Jews have a thousand absurd stories about its efficacy when truly pronounced), as "concerning the *divine mysteries*, which are con-" cealed in it."* But, as he is free to tell us in another place, that this *name* relates to the necessary and eternal existence of GOD; it is by no means unfair to conclude, that the mystery concealed was, the mode of that existence in three persons, according to the type above represented.

They had also *a name of twelve letters*, which they substituted and expressed instead of JEHOVAH, but which related to the Godhead, and was explanatory of that *great name*. This they used, as the modern Jews use *Adonai* or *He-Shem*, "the name," when they come to the word JEHOVAH. In process of time, from some real or pretended abuses of this *twelve-lettered name*, they confined the use of it to some confidential priests, and to these only when they blessed the people in the sanctuary. *Maimonides*,† from whom this is taken, adds, That from the death of *Simon* the Just, the high-priests ceased to bless with the *four-lettered name*, but employed in its stead *that* of the *twelve letters:* And, that at first they delivered out for common use this *twelve-lettered name;* but, when it was afterwards abused by bad men [*how* abused we are not told], they confined it to the priests in the sanctuary, who spoke it inwardly, or muttered it so as the sound might be lost in the voices of their surrounding brethren. From all which he insinuates, that this name also, as well as its sense, was unknown in his time. Indeed, he more than once bewails, that MANY excellent truths of religion, which *formerly* were in his nation, are *quite lost* among them, partly through length of time, partly through the conquest of their enemies, and partly because they were not suffered to be generally or indiscriminately known among themselves: And he points out the whole as the fulfilment of that prophecy, in *Isaiah* xxix. 14. *That the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid;* because of their sins.‡

If *Galatinus* may be credited (for *Selden*,§ *Leusden*,‖ and others, have hesitated to credit him; principally perhaps because of his *plagiarisms* from *Porchetus Salvaticus* and *Raymundus*

* *More Nev.* P. I. c. 62. † *More Nev.* ubi supra.
‡ *More Nev.* P. i. c. 71. P. ii. c. 2. P. iii. in præ.
§ SELD. *de Synedr.* l. ii. c. 4. ‖ LEUSD. *Philol. Hebr.* Diss. XXVII.

Martini, who wrote upon this point before him), a book, entitled גלי רזיא, or *Revealer of Secrets*, written by Rabbi *Hakkadosh*,* but which book no learned Christian can find at present, nor will any Jew, if it exist, acknowledge or communicate it, contains the following definition of this *twelve-lettered name*; אב בן ודוח הקדש, i. e. *Father*, *Son*, *and Holy Spirit*. However, the learned and excellent *Mornaeus*† gives his sanction to this testimony; and there seems no good reason, why *Galatinus* should invent a testimony for the truth of God, which is neither to be supported by, nor needs the assistance of a lye. The very industrious concealment of the Jews respecting the divine names, their changes of some names for others, and their affected mysteriousness in the whole affair, warrant a suspicion, that there was something in the antient expositions not at all agreeable to their present prejudices and opinions.‡

They had also a name of *forty-two letters*, or rather (as *Maimonides* allows) of several words containing so many letters, used as an expository name of those *arcana legis*, which respect the Godhead. This is explained to have been אב אלהים בן אלהים רוח הקדוש אלהים שלשה באחד ואחד בשלשה: i. e. "The FATHER is GOD, the SON is GOD, the HOLY SPIRIT is GOD; THREE in ONE, and ONE in THREE." And this was once the received doctrine (says the learned *Mornaeus*) and the true *cabala* of the *Jewish* schools.§

The *Rabbi Ibba*, who is said to have lived long before Christ, and who is quoted in the book, *Zohar*, written by *Simeon Ben Jochai* before the *Talmud*, as the Jews confess, if not before the Christian æra,‖ in descanting upon Deut. vi. 4. *Hear O Israel*, the LORD *our* GOD *is one* LORD [שמע ישראל יהוה אלהינו יהוה אחד] urges, that "The first JEHOVAH is GOD the *Father*; the second name אלהינו (*our* ALEHIM) is GOD the *Son*; for so he is called by the prophet, IMMANUEL, GOD *with us*; the third word JEHOVAH is GOD the *Holy Ghost*: And the

* He is also called R. *Juda* and R. *Juda Nagid*, and is of very high estimation among the Jews. He lived about A. D. 150, in great opulence.

† *De Ver. Rel. Christ.* c. vi.

‡ GAL. l. ii. c. ii. SPANH. *Elench. Contr. cum. Jud.* c. v. Pocock. *Port. Mos.* p. 319.

§ *De Verit. Rel. Christ.* c. 6.

‖ *Maimonides* makes this R. *Simeon* to be the disciple of the famous *Akiba*, the first minister (if the term may be used) of the arch-rebel *Ben-Cochab*, who did so much mischief in the reign of *Adrian*, about 134 years after Christ. He was ranked however among the ninety one *Mishnical* doctors, or those from whom the *traditions* were compiled by Rabbi *Hakkadosh*, about the year 150, and consequently cannot be placed later than that period. *Porta Mosis*. p. 114, 118.

fourth word אחד i. e. ONE, is to shew the *unity* of essence in this *plurality* of persons.* Many of the Cabalists used the same names of *Father*, *Son*, *and Spirit*, for the three hypostases, declaring at the same time, that the doctrine of the ספירות, or persons in Trinity, by no means opposed that of the Essence in Unity.†

These *Cabalists* also asserted, that the doctrine was to be found in the very construction of the name JEHOVAH. They observed, that, though the name contains *four* letters (whence it is called τετραγραμμαλον,) there are but *three different* letters in its composition. Thus, according to them, י *Jod* signifies the *Father*, the Maker of all things; ו *Vau*, a conjunction copulative, denotes the *blessed Spirit* proceeding from the *Father* and the *Son* conjointly; and ה *He* implies the *Son* of GOD. They have also a saying, That God made all things in the letter ה *He;* alluding to his creation of all things by the *Word or Son.* And, lastly, that the ה is doubled in this name to demonstrate the *two natures of the Messiah.*—Though this criticism (if it may be so called) is merely cabalistical; it shews (what it is only produced to shew) that the doctrine of the Trinity was once a current and established opinion among the Jews. How, otherwise, could *Joseph* or *Mary* have understood the angel, when he spoke of the HIGHEST, and of the SON, and of the HOLY GHOST; on the conception of *Jesus?* How could *John the Baptist* have mentioned the HOLY GHOST; or our Lord, the FATHER, as a name of distinction, and himself, as the SON, as a name of promise; or *Nathaniel* have called him by the title of SON OF GOD; if these names had not been well-known in the nation at that day? Upon any other supposition, they must have appeared to the Jews, who have ever discovered a wonderful concern about the divine appellations, as the apostle did to the *Athenians*, the *setters forth of strange Gods*, and would have been censured accordingly.

There are other proofs of this point; but the following may suffice. R. *Simeon Ben Jochai*, treating of the name ALEHIM, says; "Come and see the mystery of this word. There are *three* degrees or affinities; and each degree is to be *distinguished* by itself; But the three are one, and united to each other *in one;* nor is one to be *divided* from another." The same Rabbi, and *Jonathan* the *Chaldee* paraphrast, who both wrote many years before Christ, commenting on Isaiah vi. 1. where the Lord [*Adonai*] is represented sitting upon a throne, apply the passage to the *Messiah.* And the former of these has this remarkable exposition of the *Trisagion*, or *Thrice*

* Ross's Παντεβεια. p. 168. Edit. 3. *Ant. Univ. Hist.* Vol. iii. B. 1. c. 7.

† GROT. *de ver. Rel. Chr.* l. v. c. 21.

Holy, in the third verse of the same chapter: קדש זה אב קדש זה בן: קדש זה רוה הקדש h. e. "HOLY, *that is, the* FATHER; HOLY, *that is, the* SON; HOLY, *that is, the* HOLY SPIRIT."*

Thus it appears, that the doctrine of the Trinity is not merely a Christian nor a Platonic novelty, as the modern Jews, and some other people, would endeavour to persuade us; but a tenet co-eval with the Jewish religion itself, and founded upon the language, terms, and (it may be added) the very system of the Bible. Upon a Unitarian scheme, that sacred volume has no consistency in itself with respect to the *means* and *methods* of human redemption, which appears to be the great design of its revelation; but the covenant of God, the sacrifices due to his justice, the sacrifice of Christ typified by them, and a thousand prophecies, promises, and communications from the divine mind, would be altogether nugatory, having no end but to prove, what heathens and Turks have concluded without it, "That there is only one person in the Godhead, and that such a wretched mortal life, as a man can offer to him by his own power, shall obtain his goodwill and reward."

If this doctrine of the Trinity then was an article of faith with the antient believers (as perhaps may very fairly be concluded from these premises;) it must have been through a direct revelation at first, and afterwards (before the use of writing) through a continued tradition to their descendants, by the channel of the primitive and once universal language.† And if that language alone expressed, not by words of human invention but of divine institution, the nature and operations of the Deity; it may naturally follow, that, when men for their profaneness were judicially deprived of it, they could not pronounce their *right* apprehensions of the Godhead (even supposing, they possessed any) but by *wrong* terms of their own invention, and so led their succcessors into wide mistakes concerning it.

But, however, the very corruption of this doctrine, among the moſt antient heathens, proves, as forcibly as the corruption of a truth can prove the prior existence of it, that it is so far from being a novelty, or the illusion of some superstitious brains in recent ages, that it prevailed even in the antediluvian world.—For, if the doctrine was unknown before the flood, it could not have been corrupted afterwards by *Ham* (of whom we shall speak presently,) since we find no new revelation of it conceded to his father, and there certainly could not have been any made to *himself*. Besides, if the *unity* of the

* Vide GAL. *de Arc. Cath. Ver.* l. ii. MORN. *de Ver.* &c. c. vi. GODW. *Moses and Aaron.* l. iv. c. 8. POLI *Syn. in* Gen. i. ESTIUM *in* Exod. xxviii. 30. *Ant. Univ. Hist.* vol. iii. p. 11.

† SELDEN. *Prolegom. de Diis Syris.* c. 2.

Godhead (or that the plural word *Alehim** meant but one single person in the divine essence) had comprized the whole knowledge of *Adam* and the first believers concerning this important point; the notion of a *Trinity* would not have been an *abuse* or *corruption* of a term expressing *unity*, but an absolute *denial* and *perversion* of it. The sense must have been *wholly changed*, and altered from the original idea. The enemies of this doctrine would do something, if they could prove, that this word, in its *plural* form, was never intended to express more than *single*, undistinguished, essence. But, admitting the point to have been revealed to the first believers, and to have been inculcated by them upon their successors; we may easily guess, how the depraved understanding of man might pervert it to polytheism, and how supersition could abuse a doctrine, which it was by no means able to invent. An ill-conceived opinion, respecting a *plurality* in the *one* divine essence, might indeed slide into the notion of a plurality of *gods*. But if it had been understood from the beginning, that there was only *one* infinite mind in one impersonal essence, or *one only* mode of existence in the Deity, and that all the titles and characters given it imported no more; the very reason and common sense of mankind must have exploded the first principles of idolatry, which are so entirely repugnant to that reason and common sense, and laughed them out of the world.

It may also be remarked, that *Christ* and his apostles constantly urged the authority of the Old Testament in support of their mission and doctrines; and, that the *Bereans* are particularly extolled for their diligent investigation of the Scriptures (which then were *Moses* and the prophets), as the proper test of the gospel itself. But if at that time the doctrine of the Trinity had been understood not to have been revealed and implied in those Scriptures; the maintainance of such a notion must have appeared to them as very extraordinary and very unaccountable.† The direct propagation of so grand a tenet

* "The *Jews* would persuade us not to consider this word as a "plural noun, but on some particular occasions. Whoever will "be at the pains to examine their reasoning, will find it to be very "childish and inconsistent, wholly owing to their hatred against "the divinity of *Jesus Christ*, and the notion of a Trinity. But "when the *Jew* is become a *Christian*, and the stumbling block of "the cross removed out of his way, he can allow the name *Elo-*"*him* to be *plural* as readily as other men." See *The Catholic* "*Doctrine of a Trinity*, p. 51. 3d Edit.

† No doubt can be made, but that much of the spiritual sense of the antient institutions of the law, and of the Old Testament, was delivered by tradition from father to son, and became that sacred *Cabala*, which required divine light truly to apprehend, as well as

relative to the nature and existence of GOD, if that tenet had been of *new* or of *late* deduction, would certainly have met with particular notice and opposition from the Scribes, priests, Pharisees, or some other Jewish *literati*. But we do not find the least objection made to the gospel upon this account in the apostles' days, nor for some time afterwards; from whence there is the strongest reason to conclude (were we even destitute of more positive evidence), that this doctrine was of public notoriety and generally entertained by the Jews, antecedent to the manifestation of the *Messiah*. The same argument will also hold against the introduction of so remarkable a dogma in any particular age of the world. For, if it had not been understood by the church of GOD *from the beginning*, it must have been a novelty *whenever* it was revealed afterwards; and if a *novelty*, then (to say the least) a mere idle speculation; because, if men had been saved without the knowledge of so grand a truth in any *former* period, there can be no reason given, why they should not be equally saved without it in any *subsequent* one. But as there can be no *life eternal* without the proper *knowledge* of GOD and of JESUS CHRIST *whom he hath sent:* So this knowledge is only attainable by divine revelation, through which we are led to the belief of the Trinity.

As the doctrine of the Trinity then is of the utmost consequence to the whole of Christianity, and as the chief scope of these volumes is inseparably connected with it; it seems no useless labour, nor idle research, to investigate the corruptions of original revelation, and to trace their impure stream, thro' many a winding channel, from the fountain-head. For though there are many palpable absurdities in heathen theology; yet (as the learned Bp. *Stillingfleet* has justly remarked,) "When we have a greater light in our hands of divine reve-
"lation [meaning the written word,] we may in this dungeon

the assistance of the prophets, part of whose office it was to explain the truths already revealed. At all times, *to them that are without*, (as our Lord speaks) *the things* of God have been *done in parables*: And *they* only *have known the mystery of his kingdom* or government, to whom it *hath been given* to know it. Mark iv. 11. When the Jews, therefore, were rejected of God, upon their renunciation of Christ, the prophecy and the law became entirely sealed to them; and, from that period, they have been left to such contemptible malice against every thing spiritual, and to such puerile and futile conceptions of these things, that one may easily see the hand of God in their *judicial* and *irremediable* blindness. The true believers under the gospel are now the keepers of the sacred records, and are mercifully taught by divine grace the glorious intention both of the law and gospel, as well as the prophetic, demonstrative, and sublime analogy, which is wonderfully carried on between them.

" find out *many excellent remainders of the antient* TRADITION, " though miserably corrupted" and abused.* Nor can it be an unpleasing engagement, for a mind athirst for truth, to pursue its narrow tract along the course of ages, and to follow it through the various nations, among whom, though more and more polluted by superstition and sin, it appears to have run. The inducement is the more inviting, since able men, who have gone before us, have not only cleared but enlightened our path through the intricate mazes of the pagan mythology, and even shortened the way to this important knowledge.†

MAN no sooner fell from GOD, than he *became vain in his imaginations, and his foolish heart was darkened.* Consequently in the first ages of the world, as well as in the present, none could know GOD, but those to whom he made himself known, and to whom he imparted the light of life. It cannot therefore be surprising, that, being left of GOD to the blindness and folly of his own mind, he should corrupt the original ideas of religion and truth, and begin those superstitions and idolatries, which successive generations carried on and established throughout the world. Accordingly, so early as the time of *Enos*, the great defection, from the right object of worship revealed to the first patriarch, is thought by many to have commenced; and that the text in *Gen.* iv. 26. rendered, *Then* BEGAN *men* TO CALL UPON *the name of the* LORD, might more justly be translated, *Then men profaned in calling upon the name of* JEHOVAH; as the same word is construed in *Lev.* xix. 12. and in other places. So that, according to *Selden*'s opinion, which he confirms by the Chaldee, Arabic and other versions of the text, it is as if *Moses* had said, " Then began men

* *Orig. Sacr.* l. i. c. 2 § 7.

† Though the author differs in sentiment from a learned and ingenious writer, who asserts that the antient heathens had never any conception of an *intellectual*, but only of a *physical*, Trinity, and that to suppose the contrary, would be only " exalting the prophane ab- " surdities of heathenism;" yet he perfectly agrees with him in the following extract. " It is granted, that, upon the rise and " progress of idolatry, the *most antient* heathens carried off many " sublime mysteries of the true religion, and purloined more in af- " ter ages from the people of GOD; yet, *when they were in possession of them*, they mixed them up with their own atheistical prin- " ciples, then strained away the purer part of the mixture, and let " it run to waste: So that, if we now seek it again from them, there " is little to be found but their own filthy sediments instead of it. " And if in scattered fragments, borrowed from the *Hebrews*, there " should be found some dark *notices* of the TRUE GOD; yet, after " all, we are not to *form* our sentiments from the heathen theo- " logy, but to *reform* and *correct* that by the Christian." See *Jones*'s answer to " Essay on Spirit." p. 230. 2d Edit.

" to depart from the right worship of the true GOD, and to at-
" tribute his essential perfections to the heavenly bodies, his
" creatures.*" And, indeed, nobody can doubt that believers, such as *Abel* and *Seth*, for instance, called upon or worshipped JEHOVAH long BEFORE that period (which was about 240 years after the creation;) since invocation is of the very essence of faith, without which faith itself could not possibly exist. It has been observed also by many, that all the antient Jews, and some of the most learned Christians, concur in expounding this passage, as giving an hint of the first rise and profession of the Zabaistic idolatry, which consisted in perverting or profaning the peculiar names of the Deity, and in ascribing to the powers of nature, to the *host* of heaven, and to *second* causes, what only pertained to the *Author* of nature and to the *first*.† St. *Jerom* deduces the origin of idolatry from a still higher source, and traces it up to *Cain*. He insists, that the city, which is said to have been built by that apostate, and to have been called after the name of his son, is to be understood in a mystical sense; and that it means the spiritual *Sodom* and *Egypt* of the unbelieving and idolatrous world.‡ And, as to *Cain's* dwelling in the land of *Nod*, the Scripture, rightly translated, does not mean his residence in a country of that name; but that he was (according to the curse) an inhabitant of *a land of wandering*, or, in other words a *fugitive* and a *vagabond* upon the earth. The word *Nod* signifies *fluctuating* and *unsettled*;§ and the whole verse might be thus rendered, *Cain went out* מלפני *from before the presence of* JEHOVAH [i. e. as some understand it, left off all profession of the true religion] *and dwelt in a wandering land* [an *Hebraism* for no settlement at all] *on the east of* [or before] *Eden*. He had no *rest*, either in his own mind, or in the whole creation about him; for he had lost that, which only could render him happy, the knowledge and blessing of God. After this, we are told, *he built a city*. The *father* just mentioned well observes, that *heresy*, on account of the multitude of its deceiving adherents, is frequently called a *city*, and an exulting city too, through its arrogance and pride.‖ R. *M. Nachman* has made a like remark,—that idolatry (which is the vilest species of heresy) has one of its names from its pride and presumption.¶ *Jerom* further observes, that there are two principal cities in the world; *Babylon* and *Jesusalem*: *Babylon* is composed of those evil ones,

* *De Diis Syris Prol.* c. 3.

† KIRCH. *Obel. Pamph.* l. iii. c. 13. SPANHEM. *Hist. Eccles. Vet. Test.* p. 279. ROB. *Thes.* in דלל. *Ant. Univ. Hist.* V. i B. i. Note R.

‡ See Ezek. xvi. 46—50. § HIERON. *Quæst. in Genes.* Tom. i. et *Epist.* xvii. *ad* Marcellam. ‖ *Comment. in* Isaiah xxii. 2.

¶ POCOCK. *Not. Misc. in* Maim. *Port Mos.* p. 166.

who persecute the faithful; and *Jerusalem* is *anima electa*, the elect soul.* The former are of the city which *Cain* built;† the latter belongs to *a city which hath foundations, whose builder and maker is* GOD; even to that *New Jerusalem, which is from above and is the mother of all* the redeemed. The sin of *Cain* is thought to have consisted in these three things: His unbelief or denial of the *blessed Seed* and Saviour, his idolatry, and his corruption of the divine institution of sacrifice.‡ And indeed it is not improbable, that *Cain*, if he was not the first pagan himself (as Bp. *Cumberland*,§ upon the authority of the *Phoenician* history, seems to think he was) laid the foundation of the subsequent heresies, in offering the products of nature, raised by his own culture, instead of a sacrifice for sin, or a memorial of his dependence upon the great Propitiation which should come into the world. We have remarked, that the institution of this rite seems not obscurely hinted in the covering of skins (supposed of *sacrificed* beasts) with which GOD cloathed our first unhappy parents. The doctrine inculcated by this (for GOD never did or said any thing without a meaning) most probably was, that as man's body must, through the fall, be necessarily guarded from warring elements and from outward shame, by garments taken from *slain* creatures; so his soul must be covered from spiritual nakedness, and from the wrath of GOD, by *the garments of salvation*, received from ONE, who, in the fulness of time, should be sacrificed for that purpose. In this high sense it is, that his *garments* are *parted among them*, and of his *vesture do they partake*, according to the lot appointed for them. If the hint in Gen. iii. 21. seem too obscure for so full a comment; yet certainly the comment itself must be allowed to be perfectly consonant to the gospel, and the doctrine by no means unnecessary to be known by our unhappy parents, who needed, at that time especially, under the quick sense of their loss, some comforting promises and instructions, upon which they might rest their souls.

But, whether *Cain* himself were, or were not, the first idolater, *Josephus* is of opinion, that *Cain's* immediate descendants swerved from all goodness and truth with their father:¶ And it is more than probable (because it is usually the case) that this corruption of manners was but the natural effect and consequence of a *prior* corruption of principles. They *profaned* (according to the text aforementioned by *Selden*) *in calling upon the name of* JEHOVAH, and perverted the right ways of the LORD. Of this we have a striking proof in *Lamech*, one of

* *Com. in* Psalm LV. † Jude 11.

‡ SPANH. *Hist. Eccles. V. T.* p. 279.

§ CUMB. *Sanch.* p. 222, 236. ¶ *Ant. Jud.* l. i. c. 2.

Cain's early descendants, upon record. *Tertullian* states, from the (apocryphal) book of *Enoch*, that, in the time of that favourite of heaven, the apostacy from the true religion had descended so low as to the setting up of idols; and that he foretold all the abominations which succeeded, in esteeming the elements and the substances found in the air, in the sea, and upon the earth, as objects of worship, instead of the LORD.* *Enoch*, as *Selden* observes, was translated about seven hundred years before the flood;† or about eight hundred and sixty years after the apostasy of *Cain* and murder of *Abel*. Abp. *Usher* seems to be of the same opinion, and says, that "in the time of *Enoch* the worship of GOD was wretchedly corrupted by the race of *Cain*."‡ Nor did this sad corruption rest with the descendants of *Cain*; for we find, that the declension from truth spread wider and wider among all men. At length, they, who (as it is justly supposed) were called *the sons of* GOD from their profession of the true religion, became infected with the prevalent corruptions of the age, by their intermarriages with *the daughters of men*, or the professors of idolatry, whom they chose from their fairness alone, neglecting the far more important considerations of goodness and truth. Such kinds of marriages (as an excellent author well observes) were always followed by a corruption of religion and manners.§ Hence, we presently find, that the נפלים (*giants* our translators have rendered the word) violent *renegados* or *revolters* from the faith sprang up and became the leading people *in those days, very great men, of old or high descent, persons of name*. The consequence was such, as might have been expected from a principle and practice so defective; for, after this *unequal*‖ intercourse, GOD *saw the wickedness of man was great in the earth; that the earth was corrupt before God, and filled with violence*; and that *all flesh had corrupted his way upon the earth*.¶ There was, however, even then, *a remnant which should be saved*. At that time, and indeed at all times, the true religion seems to have been like a spark of fire in the ocean; ever surrounded by corruption and infidelity, never totally extinguished or destroyed. The antient faithful line is carefully recorded in Scripture; and it was decreed, that every member of it (one family excepted) should be *taken from the evil*, and pass out of the world in the ordinary course of nature, before the flood should drown the multitude of the ungodly. *Methuselah* and the faithful *Lamech*, *Noah*'s next progenitors are thought by

* TERTUL. c. iv. *de Idol. init.* &c.
† *Proleg. de cult. extran. primord.* c. 3. ‡ USHER's Annals.
§ WITSII Δεκαφυλον. c. iii. § 9. ‖ 2 Cor. vi. 14. Neh. xiii. 26.
¶ Gen. vi. 5, 11, 12.

chronologers to have yielded up their spirits to GOD; the *former* only a few months at the most, and the *latter* about five years, before the deluge. In this respect, there seems a near resemblance (as *Christ* indeed hath foretold there shall be) between this grand event and the final dissolution of all things. The chosen seed, whose work was done, were safely gathered in before the storm; and the chosen seed, who were yet to carry on the designs of providence, were wonderfully secured and preserved. So, hereafter, the last of GOD's elect shall be happily received to glory, either through death, or a momentary transmutation from corruptibility and sin; before the Almighty will dissolve the present harmony of the elements, suffer them to rush into their primitive confusion, or commit the polluted world to devouring flame. *Noah* was the only exception to the general depravity of sentiment and practice, which had covered the earth with a worse deluge than that of water; and undoubtedly, as the great preacher of righteousness, he handed down the true religion to the succeeding generation. But GOD permitted, for some wise ends best known to himself, that the false religion should also find an advocate in one of *Noah*'s immediate offspring, who must have derived his acquaintance with it from what he had seen before the flood, in his common intercourse with mankind. So true is it, as a good man often observed, that "grace does not run in the blood:" or, as *Tertullian* remarked in his time, *Fiunt, non nascuntur Christiani*, people are *not born* Christians, or believers, but *made* such.

This instrument of evil was *Ham* or *Cham*. He was a shameless, immoral, and undutiful son, and therefore a fit instrument for *Satan* to work with in his great business of perverting the world. For his impudence and his wickedness, he received (and doubtless by the ordinance of GOD) the prophetic malediction of his father: And this, however lightly he thought of the matter, seems to have entailed both temporal dereliction and eternal wretchedness upon him.

Ham is supposed to have planted himself in *Assyria* or (as *Lactantius** rather supposes) in *Arabia*; and it is believed that, from him and his posterity, many of the neighbouring countries received both their idolatry and inhabitants together. It is the less improbable, because there seems a pretty near agree-

* *De orig. error*. L. II. c. 13. It is observable, that most of the terms, or titles, used in idolatry, came from *Chaldæa* and other oriental parts into *Egypt* and *Greece*. From this circumstance it is natural to conclude, that idolatry, particularly that species of it styled *Zabaism*, originated at *Ur*, or the regions abounding with bitumen and fire, adjacent to *Babylon*, and that the true religion was corrupted there. BRYANT'S *Anal. Ant. Myth.* Vol. I. p. 208.

ment in the first principles of all the false religions; and such an agreement, as proves them to have been joint and mutual corruptions of the true one. This opinion is likewise highly countenanced by Gen. x. 18. where we are told, that one of the branches of *Ham*, *after* having divided itself into many nations which were very numerous and very distant from each other, *spread abroad* its families in the eastern world. They were great *traders* (as the name *Canaan* signifies) and probably in extending their commerce, they extended their progeny far and wide. From these, the *Carthaginians*, who were also great traders, are well known to have been derived.* If *Ham* and his offspring (as *Spanheim*† supposes) received the heresies and pernicious errors of *Cain*; it is no wonder, that the further apostasies, which these produced, should retain some features analogous to the parent-stock. *Ham* had four sons, who became the heads of so many nations, which scattered themselves over a vast extent of country, laying the foundations of several mighty kingdoms. St. *Austin* thinks, and with some probability, considering the plural termination of their Hebrew names, that we are not to look upon them (at least upon the sons of *Mizraim*) as mere individuals, but as bodies of men and respective societies of people.‡

There are many doubts upon the name or person of *Ham*, but none concerning his defection from the true religion. He is supposed by *Kircher* to have been the FIRST *Zoroaster* (for many of different countries bore this title;) which name he derives from three *Chaldee* words, signifying, "The idol-maker of the hidden fire;" though some think the title or surname (for it evidently appears to be no other) means simply, "The fire-worshipper," Others again have a yet different etymology,§ and suppose he was so named from the *sun* which he taught to be the object of worship, and which was named *Zor-aster*. For support of his opinion, *Kircher* cites *Abeneph* the Jew, who wrote an history of *Egypt* in Arabic, and who asserts, that *Cham* or *Ham*, the son of *Noah*, first instituted the worship of idols, [after the flood,] and introduced the magical arts into the world; who thence had the name [or *cognomen*] of *Zurastir*, or *perpetual fire*.‖ He also cites *Benjamin* of *Tudela*, the famous Jewish traveller, who in his *Itinerary* gives

* Witness their own famous testimony, quoted from *Procopius* by *Selden* and others, inscribed on two columns formerly found in the part of *Africa* where the *Carthaginians* settled. In English: "*We are they that fled from the face of* Joshua *the son of* Nun, *the robber.*" † *Hist. Eccles. V. T.* p. 291.

‡ *De Civitate Dei.* l. xvi. c. 3.

§ Mr. BRYANT'S *Anal. Ant. Myth.* Vol. ii. p. 115.

‖ *Obel. Pamph.* l. i. c. 2.

an account of the manner of this fire-worship, and says, that they, who worship the fire [as the first cause of all things, or GOD,] adored the *sun* as the source of it, and made an image to resemble the solar orb.* Hence, some have thought, that the wickedness of the people at *Babel*, which drew divine indignation upon them, was in their attempting to *build a city* (or new profession of religion) and a *tower*, (shewing the mode of it) whose *top* (heightened by some stupendous flame, raised to the worship, either of the *solar orb*, or of *fire*, the great agent in nature) might be dedicated to the heavens, thereby *making for themselves* שם a *name*, (an idol, which is but a name, and ought to be nameless; 1 Cor. viii. 4. Exod. xxiii. 13.) that they might not be *scattered*, or broken into divisions, *over the face of all the earth*. These *fire-towers* were afterwards frequent enough, and well known. It is also well known, what kind of image this of the solar orb was at *Heliopolis*, a city so called from its professed worship of the sun;† as many other cities and countries were, from the prevailing kind of idolatry within them. Thus *Hermopolis* and *Panopolis* in *Egypt* were so named from *Hermes* and *Pan* the supposed tutelar deities or genii of those cities; and also *Ur* in *Chaldæa* (which signifies fire) from the fire-worship established there.‡ Probably *Nebuchadnezzar*'s golden image, in after times, was an idol dedicated to the *sun*. These *sun-idols*, which in Scripture are called *Chammanim* or *Hammanim*,§ were images exposed to the *sun*, and sometimes upon the tops of houses (from whence probably came the *penates* or houshold gods of later idolaters:) They are imagined to have received their name from *Cham* or *Ham*, as he is also supposed to have obtained that title, by way of stigma or reproach, from *Chammah* or *Hammah*, which implied (according to the notion of the pagans) that penetrating solar heat, diffused through the world, which generates or vegetates all things.‖ Whence likewise the *Chamos* or *Chemosh*, the yet more debased idea and obscene abomination of the *Moabites*; the *Mipbletzeth*¶ of idolatrous *Israel*; and the *Phalus* and *Priapus* of *Greece* and *Rome*: Whence also that general adoration of the sun, as the author of all fruitfulness, which prevailed over the eastern, and great part of the western world.

* *Obel. Pamph.* l. i. c. 2. JOS. SCALIGER. *de emend. temp.* l. vi.

† MACROB. *Saturnal.* l. i. c. 23.

‡ SELD. d. *Nergal.* Synt. ii. c. 8. KIRCH. *Oedip.* Synt. i. Nom. 6.

§ Lev. xxvi. 30. 2 Chron. xxxiv. 4. Isaiah xvii. 8. xxvii. 9. &c.

‖ *Seld. de* Diis Syris. Synt. xi. c. 8. KIRCH. *Ob. Pamph.* l. 2. c. 2. GODWIN's Moses and Aaron. l. iv. c. 6.

¶ 1 Kings xv. 13. The word *idol*, in this text, is in the original *Mipbletzeth*; a shamefully indecent image of *Baal-Phegor*, or *Peor*, worshipped chiefly by women and effeminate persons.

*Cush** or *Chus*, the son of *Ham*, is supposed to have been the second *Zoroaster*, and probably deserved the name as much as his father. Dr. *Hyde*† insists upon a *Persic Zoroaster*, (with whom *Suidas* seems to agree, calling him *Zoroastres Persomedus*, and father of the magi,)‡ who (if they are right) must be different from those abovementioned, because he is stated to have lived so late as to obtain his principles of religion from *Abraham*. But, whatever becomes of his pedigree, this tuition from the patriarch may well be doubted, since the supposed disciple cannot be acquitted of a sort of philosophical deism, if he may of idolatry itself (which *Hyde* against the opinion of the fathers,§ labours with great ability to do;) and therefore could have learned *neither* of these from *the friend of* GOD.‖ He even supposes, that the word *Brahma* or *Brahama*, among the *East Indians*, might be derived from the name *Abraham*; and imagines that *Brahamins*, or priests, is but another word for *Abrahamites*.¶ There is a deal of perplexity in all the antient history of the *Persians*, arising from contradiction of authors, ignorance of names, fabulous or uncertain chronology, and ridiculous narrations. 'Tis hard to make a decent apology for details thus circumstanced, and harder still to put a tolerable face upon a religion, founded upon imposture and contradictory to divine revelation: And yet some very learned authors, professors of Christianity too, have attempted both.—It need not be added, without success. *Cush*, however, whether he be this *Zoroaster* or not, inhabited the tract about *Babylon*, or (as *Al Tabari*, a *Persian* author of great authority in the East, affirms) was king of the territory of *Babel*;** from whence his posterity, for the sake of room, migrated into *Arabia*; and, from them, *Arabia* was originally called the Land of *Cush*, and afterwards the Land of *Havilah*.†† Yet it seems extrordinary, that St. *Jerom*, and other

* *Gregorius Turonensis*, cited by Mr. *Bryant*, asserts; *Primogeniti* Cham *filii* Noe *fuit* Chus. *Hic ad* Persas *transiit, quem* Persæ *vocitavere* Zoroastrem. *Anal. Ant. Myth.* Vol. ii. p. 120.

† *Rel. Vet. Pers.* c. xxxii. "*Said Abn Batrick* styles him *Zo-*
" *rodasht*, but places him in the time of *Nahor*, the father of *Te-*
" *rah*, before the days of *Abraham*." BRYANT's Anal. Ant. Myth. Vol. ii. p. 113. ‡ SUIDAS in verb.

§ *Theodorus Mopsuestias*, or Bp. of *Mopsuestia*, in particular, wrote three books against the idolatry and corruption of the *Persian* religion; and concerning the preservation of the true worship of GOD, from the beginning of the world to the advent of *Christ*. PHOT. *Biblioth.* Cod. lxxxi. ‖ James ii. 23.

¶ *Rel. Vet. Pers.* c. 2. ** *Ant. Univ. Hist.* vol. i. b. 1. c. 2.

†† *Ibid.* vol. i. p. 370. HYDE *de Rel. Vet. Pers.* c. 2. BOCHART. in *Phaleg.* l. iv. c. 2. *apud.* SPANH. *Hist. Eccles.* p. 289. ESTIUS in *Gen.* 11. 8.

expositors (who have followed the *Septuagint*) should by *Cush* understand the modern *Ethiopia;* which indeed, for many reasons is utterly improbable.* *Hofmann*, in his valuable *Lexicon Universale*, proves from several authorities, that "There were antiently two *Ethiopias*," which appear to have been much confounded, and especially by the heathen writers. But the *Ethiopia* of the Old Testament, which is wonderfully exact in its geography, was probably the general name of that tract of country, which reaches from *Palestine* in the west to *Persia* in the east, including the greater part of the present *Arabia*. Thus *Moses*, who married a *Midianite*, is said to have married an *Ethiopian*, Numb. xii. 1. What is now called *Ethiopia*, was very little known, and seems scarce to have entered into the antient hiſtory of the Jews. *Mizraim*, the brother of *Cush*, with his eight sons (according to *Josephus*)† went down into and peopled the land of *Cham* (whence its antient name *Chemia*) or *Egypt*. In Scripture, it is called the land of *Mizraim*. *Phut*, another brother, was the father of the *Ethiopians* and other *Africans*;‡ and *Canaan*, the fourth of this hopeful stock, settled upon that tract of country, which was the antient *Mesopotamia*, and was bounded by the eaſtern extremities of the *Mediterranean sea*.

Chus, or *Cush*, and *Mizraim* (*par nobile fratrum*) proved themselves brethren in iniquity, as well as in blood, and propagated to their respective descendants the idolatrous tenets, derived from their father.§ Some have supposed that *Belus* and *Cush* were the same person:‖ If so, *Ninus* and *Nimrod* certainly were.¶ It has been likewise imagined, that *Belus* and *Ninus* were mere ideal characters.** But however that may be (as there is indeed some reason to doubt) it is thought, that *Nimrod*, or (as *Josephus*, after the Greeks, calls him) Νεβρωδης *Nebrod*, did not correct the apostacy of his ancestors; but, on the contrary, carried the impieties of the false religion to a much greater length than all who went before him. Hence, as a reproach (which is usual in Scripture) he obtained among the true professors the opprobrious title of *Nimrod*,†† or *stubborn rebel*, against GOD; though, perhaps, his original name might have been *Nin*, or *Ninus*. *Cedrenus* says it was

* HIERON, *de Nom. Hebr.* Tom. i. † *Ant. Jud.* l. i. c. 3.
‡ SPANH. *Hist. Eccles.* p. 290. Ezek. xxvii. 10.
§ KIRCH. *Oedip.* Synt. iv. c. 2.
‖ HYDE *de Rel. Vet. Pers.* c. 2. SPANH. *Hist. Eccles.* p. 293.
¶ *Bochart* endeavoured to prove, that *Belus* was the same as *Nimrod*. Gale's *Court of the Gent.* Vol. i. l. 2. p. 32.
** BRYANT'S *Anal. Ant. Myth.* Vol. II. p. 99. †† HYDE. *Ibid.*

Ευηχιος, *Euechius*. *Hottinger*, among others, supposes him to have built *Niniveh*, which he compounds of נין נוה, i. e. *the habitation of Nin*.* It is recorded of him, that he *began to be a mighty one in the earth*, or, as it might be rendered, *he profaned* (the true worship) *to be himself a great one upon earth*, had acquired large influence and power, and was, (according to the original text,) *a mighty hunter against* [*or perverter before*] *the face of the* LORD.† There seems to be a like stigma upon the conduct of *Esau* after him, where he is called *a knowing hunter*, *a* mere *man of the field*, in opposition to that of *Jacob*, who was איש תם, *a perfect man*, and afterwards, ישראל *the upright of* GOD; and so *Jesburun*, (in the sense of Psalm xxxvii. 37. and John i. 47.) or שראל a *prince* of GOD (in the sense of Gen. xxxii. 28. and Rev. i. 6.) *dwelling in tents*, spiritually as well as naturally feeding the flock given him, and performing religious duties in the places devoted to them. *Ludovicus Vives*, in his commentaries upon St. *Austin*, with some other expositors, concurs with that great man in the above sense of *Nimrod*'s character:‡ And there is reason to believe, that not only his ambition spurred him to eſtablish despotism over the liberties, but that his superstition prompted him also *to hunt* after and *pervert* the very *souls*,§ of men. In both these respects, he seems to have acquired a diabolical *might*, and to have well deserved the epithet of *Nimrod*, or *rebel* against the LORD. All the oriental nations consider him as the author of the sect of the *magi*, or worshippers of fire:‖ Which opinion *Clemens Romanus*, writing to St. *James*, seems to follow, in saying, that *Nimroth* was the first king, as well as builder, of *Babylon*, and that from thence he went among the *Persians*, and taught them to worship the fire. Probably he subtilized upon the matter, and inculcated, not the adoration of the element itself, but of the Deity, which they, and after them the *Syrians* and *Phoenicians*, believed to reside in it, as the spirit does in the body. The *Babylonians*, *Assyrians*, and some other orientals, are stated to have received their erroneous principles from him; as the *Egyptians*, *Arabians*, *Lybians*, &c. are concluded to have derived their corruptions as well as their science,¶ mediately or immediately, from the

* SPAN. *Hist.* ubi supra. † Gen. x. 8, 9.

‡ AUG. *de Civit. Dei.* l. xvi. c. 3. LUD. VIVES *in loc. & in* Psalm xciv. ESTIUS in *Gen.* x. 9. EDWARDS's *Excellency &c. of* SS. Vol. iii. p. 104. § Ezek. xiii. 18, 20.

‖ *Ant. Univ. Hist.* Vol. i. b. i. c. 2.

¶ Of this opinion is the learned D. *Heynsius* in his *Exercitatio Critica*, in which he endeavours to prove, that the religion of the *Egyptians*, *Greeks*, and *Romans*, was all originally derived from the east.

sons of *Chus* or *Mizraim*. It seems probable likewise, that the descendants of *Japhet*, the heads of the western heathen, such as the *Celts*, &c. were also very early corrupted; if one may judge from their names, especially such as *Ashkenaz*, and *Dodanim* (if the reading be right) the first importing the agency of *fire* and the other of *nature* through the well-known emblem of the *Mammillæ*. However, we are told, that, in the time of *Seruch* or *Serug* (who was born 163, and died 393 years after the deluge)* the minds of men were become so infatuated by superstition and idolatry, that, even in that early age, they began to offer *their sons and their daughters to devils*.†

The people of *Chaldea*, who, according to *Jamblicus*,‡ were earlier in profession of their religion, as well as in the arrangements of civil polity,§ than the *Egyptians*, and probably were their præceptors in whatever the latter retained of the Zabaistical superstitions; appear to have derived their notions of the Trinity from their *Zoroaster*, whoever that personage was, or how early soever he lived. Even the *Egyptians* themselves seem to acknowledge it in *Isaiah* xix. 11. where *Pharoah* is prompted by his wise counsellors to declare, *I am the son of the wise; the son of the kings of the east;* founding the claim to knowledge on his *eastern* descent.‖ This perhaps was the *Zoroaster*, from whom, according to Dr. *Hyde*, the *Persians* received their religion. They, however, contend, that they had it from *Abraham* himself, through a *Zoroaster*, who lived a little after him. There is no doubt, that *Abraham*, before he was called of God, lay under the prejudices of his education (see Josh. xxiv. 2.) and that he was not enjoined to leave UR of the *Chaldees*, where the worship of the God FIRE, or SUN, was established, but chiefly because of that abomination; nor that he could have a stronger reason to command (as he does in Gen. xxiv. 6.) that his son *Isaac* should not return thither. Others, and among them principally the learned Dean *Prideaux*, place the time of *Zoroaster* a great deal lower, not 500 years before Christ, in the reign of *Darius Hystaspes*, who confirmed the decree of *Cyrus* for rebuilding the

* USHER's Annals; who follows *Constantine Manasses* in computing the early ages, as Dr. *Blair* does *both* in his chronological tables.

† SAID ABN BATRICH *apud* SELD. *Prol. de cult. extran. primord.* c. 3. PHILO JUDÆUS *apud* SUID. *in* Αβραμ, SPANH. *Hist. Eccles.* V. T. p. 291. CEDREN. *Syn. Hist.* p. 37.

‡ *De myst.* §. i. c. i. § STILLINGFL. *Orig. Sacr.* l. i. c. 3.

‖ בן מלכי קדם. Our translation has it, *son of ancient kings*, which certainly could not be a plea for wisdom; but to boast his pedigree from the *wise* and *learned* kings of the *East*, was to boast of the highest advantages of acquiring knowledge.

temple, as appears in *Ezra* vi.* But however this may be (for it is not very essential to our purpose who *Zoroaster* was, or how many *Zoroasters* there were, whether *one* only, according to *Hyde*, or a *dozen* according to others) from the testimony of *Numenius*† the philosopher we learn, that a *Persian Zoroaster*, representing the first person in the Trinity as chief agent, inculcated, that HE made all things by his WISDOM and LOVE; which names are so correspondent to the characters of the *second* and *third* persons, exhibited in the Bible, that one cannot doubt but they must have been derived from some tradition of divine revelation, afforded to the patriarchs from the beginning. The *magi* also (from whose progenitor *Magus*, or *Chus*, or *Nimrod*, the genuine *Sycthae*, styled *Magog*, as well as many other orientals, are believed to have been descended,‡) who were of a different profession from those usually called *Chaldeans*, whose attention was turned principally to astronomy and science; followed the opinions of their ancestor, and while they followed, yet farther corrupted them. These *magi*, whose business chiefly related to religion, maintained concerning the Deity, that HE existed in a *first*, a *second*, and a *third* mind. Of these the first was, according to *Damascius* who treated of their theology, the PATERNAL MIND, "supereessential in itself and the principle of all essence;" the second was the FILIAL MIND, generated by the first, the Creator of the material world; and the third was the EFFICIENT WISDOM AND POWER of the other two, to which they gave various denominations.§ They also held, that there were three Trinities of Νοες, minds or spirits, which at length were esteemed Θεοι or gods; and that the two last of these Trinities proceeded from the first; the persons in which they styled Πατηρ Δυναμις and Νους,‖ the FATHER, POWER, and MIND; or, according to others, *Ormases*, *Mitris* and *Arminis*, which they interpret, GOD, MIND and SOUL. Having obtained a tradition of the divine Trinity, and probably observing how the things of nature existed or proceeded in *threes*, as the שלשה or *ruling number*; they seem to have trinified all the attributes both natural and divine, till they became too involved in their relations and dependencies for the apprehensions of a fancy, great even as that which invented them. Hence, in the course of ages, the stream increasing in mud as it flowed, all the mystic nonsense and unintelligible futilities of the *Valentinians*, *Gnostics*, and others, after the Christian æra, were derived. The principles of the *magi* as well as of these later heretics (who were solidly refuted by *Irenaeus &c.*) were alike cor-

* *Connect. of Old and New Test.* Vol. i. b. 4.
† *Obel. Pamph.* l. iii. c. 9. ‡ BRYANT's Anal. Vol. i. p. 8.
§ JAMBL. §. 8. c. 2. in T. Gale *not.* ‖ Idem. §. 2. c. 3. in not.

rupted deflections from one originally true religion, though, it must be owned, with this difference, that the Christian depravers disgraced even the heathen opinion which they adopted, both in degeneracy of principle and iniquity of practice. The corruptions of the best things are usually the worst corruptions: And a Christian infidel (if the term may be used,) it has often been remarked, is not only the most inexcuseable, but generally the grossest of infidels.

If the *Mizraim* planted idolatry in *Egypt*, it appears, that it did not die there. It was a fruitful soil in all respects, and was particularly so to this noxious weed, the seeds of which, like the evils of *Pandora*'s fabled box, were scattered from thence over many parts of the habitable world. About the time of *Abraham*, *Zoroaster Mizraim* (whom some call *Misra*, and others *Osiris)* is said to have lived.* This *Zoroaster Mizraim*, or the *Egyptian*, is thought to have been the first king of *Egypt* or *Pharaoh* (which was once the common title to their kings, as that of *Augustus* to the *Roman* Emperors,) and is stated to have reigned near 2000 years before the birth of *Christ*. In succession to him appeared the famous *Hermes Trismegistus*, or *Taut*, or *Thoth*, or *Theuth ;* by whom the *first* Egyptian pyramids are said to have been raised,† and who is held to have received the name תעות *Taut*, (which in the *Phoenician* language signified both *error*, and an *idol* then the cause of error) from the orthodox ; which the pagans, through ignorance of its meaning, afterwards retained ; proving thereby their ignorance also of the very origin and principles of their own theology.‡ It must be observed, however, that various have been the opinions among the learned, who *Trismegistus* was, and at what time he existed in the world. Bp. *Huet*, who seems to have made *Moses* the hero of his historical deductions, readily accords with the fabulous *Manetho*, and gives him this title ; but his reasons, though sufficiently learned, are not altogether convincing.§ Mr. *Bryant* adapts all we can find of this celebrated personage, to the patriarch *Joseph*. He is persuaded that the *Osarsiph* of the *Egyptians* (if *Manetho* may be credited in this instance) is nothing else but a mistake in arrangement of *Sar-Osiph*, the "Lord Osiph," or *Joseph* of the Bible. And if the true name of this *Hermes* was *Siphoas*, as some antient authors have asserted ; Mr. *Bryant* thinks it a similar confusion of the letters with that in *Osar-Siph*. "For what (says he) is *Siphoas* but *Aosiph* misplaced ? "And is not *Aosiph* the Egyptian name of the patriarch, who

* KIRCH. *Obel. Pamph.* in Chronol. EUSEB. *de præp. evan.* l. x. c. 3. † Ibid.

‡ HYDE *in* Abr. Peritsol *Itin. Mund. Edit.* G. Sharpe, Vol. i. p. 54.

§ HUET. *Dem. Evang.* Prop. iv. cap. 4.

"was called יסף by the Hebrews?"* But, these opinions, whichsoever be truest in fact, all concur in supporting this theory; that the knowledge, which the *Egyptians* had obtained of several important branches of divine revelation, however abused among them, was originally derived either by descent or by intercourse with the faithful patriarchs.

Having attempted this short review of those dark times; we may now proceed to the investigation of our principal object, and try to discern, through much gloom and obscurity, some faint rays of the antient truth, which had not wholly disappeared, though it was extremely abused or contracted, in the idolatrous world.

The apostle says, WHEN *they* [the heathens] KNEW GOD, *they glorified him not* AS GOD, *neither were thankful, but became vain in their imaginations and their foolish heart was darkened.*† This text *Austin* applies to *Hermes* and the *Egyptians:*‡ And it plainly and directly implies, that ONCE they did know him. How they *glorified him not* AS GOD, and *became vain in their imaginations*, the apostle also informs us; *Professing themselves wise* [in mystical representations and symbols of divine things invented by themselves,] *they became fools* [worshipping the symbols themselves], *and changed the glory of the uncorruptible* GOD *into an image made like to corruptible man.* They erected a statue, its upper part bearing the form of a man, and the lower that of a shaggy goat, which was called PAN, or *universal nature.* Here appears the common mistake of all antient and modern heathens, in exalting *nature* above, or without, or instead of, the GOD of nature. This at length grew so extremely gross (the mystic implications being lost) that *Juvenal* himself, by the light of reason, could rally this atheistical absurdity of the self-existence of nature, or the material world:

Sunt qui in fortunae jam casibus omnia ponunt,
Et nullo credunt mundum rectore moveri,
NATURA *volvente vices et lucis et anni.*

The head of this symbolic PAN was designed to represent the *sun*, who was their all-sufficient or all-supplying God (whence probably the name Δαιμων, q. d. די־מאן, *sufficiency from the sun;*) and the other parts of the body bore a mystical allusion to the active and passive properties of the mundane system. And as *Herodotus* tells us (in which *Diodorus Siculus* agrees,)§

* BRYANT'S Anal. Vol. iii. p. 254, &c.
† Rom. i. 21, &c. ‡ AUG. *de Civ. Dei.* l. 8. c. 11.
§ HEROD. *Euterpe.* DIOD. SIC. l. i.

that the *Egyptian* PAN was *the first and the oldest* of all the gods, and therefore in the highest esteem; so it seems, that they intended, by this *Icon* or hieroglyphical representation, to adore the powers and energies (the שדים & שעירים) of heaven and earth, acting in concert as the parts of one great *animal*, and directed by one influence or wisdom, which (according to their hypothesis) physically flowed from the sun.* Hence the law and the charge in Lev. xvii. 7. and Deut. xxxii. 17. The heathens themselves give no account of any idol, at least in human shape, prior to this. This mystery of iniquity did not rest here; for, when the powers and attributes of GOD or of nature were depicted under hieroglyphical symbols,† taken from such animals or things as appeared to bear the greatest analogy to those powers and attributes; the common people, who were not allowed to understand, or could not obtain the key to these mystic characters,‡ fell into the grossest superstitions and debased even idolatry itself to the worship of *birds, and four-footed beasts, and creeping things.* When the omniscience of the Deity was figured out by an hawk, or eagle, the vivifying ardor of the sun by a lion, and the subtle efficacy pervading nature by a serpent; the poor illiterate multitude, who paid implicit veneration to those monopolizers of knowledge their priests, whom they perceived observant of these things, fancied them altogether divine; and, not undeceived by those who ought to have taught them better, became at length so *darkened in their foolish heart*, as to *worship and serve the creature* (and creatures of every species) *instead of the Creator.* They pretended indeed to worship them as so many emblems or representatives of the Creator, but at length most grossly of universal nature. A leek or an onion, when cut horizontally, seemed to pourtray, in their imaginations, the several orbits of the mundane system, which comprized their idea of the whole extent of nature; and, accordingly, leeks and onions (gods produced in their gardens) were received among their instituted objects of worship. Such adoration, however sincerely paid by these poor people, well deserves the irony and sarcasm of the poet:

> *The* Egyptian *rites the* Jebusites *embrac'd;*
> *Where gods were recommended by their taste.*
> *Such savory deities must needs be good,*
> *As serv'd at once for worship and for food.*

* KIRCH. *Obel. Pamph.* l. iii. c. 2. See also BLACKWELL'S Letters on Mythology." p. 54. † BRYANT'S *Anal. Ant. Myth.* Vol. I. p. 331. ‡ DIOD. SIC. l. i.

As all heathenism was propagated by perversely imitating the institutions of GOD, delivered to the *first* patriarchs;* so the principal root and ground of all polytheism before *Christ*, and of many heresies after him, seem to have consisted in misapprehensions and corruptions of the doctrine of the Trinity. With respect to the pagans; they (as their first error) appeared to have considered the three persons in the divine essence, as so many distinct and separate GODS;† and then they imagined each of the divine attributes, or whatever perfections of the Deity were discoverable in the fabric and government of the world, to be also GODS.‡ These they adored at first as mediators, in whose names they worshipped (as Mr. *Shuckford* has endeavoured to prove) the true GOD; and the dispute between *Abraham* and the *Egyptian* priests, when he sojourned among them, lay in this, Whether GOD should be worshipped in and through these mediators, or simply in his own name and essence.§ Hence the notions of their astrologers, concerning the power of the heavenly orbs; which were considered by them, without regard to the divine mind, as so many *genii* presiding over and controuling the world. Hence also the world itself was esteemed, by many both of the earlier and later heathens, to be GOD, or at least the substance of GOD; and the secret power, circulating through the material system, to be the soul of GOD. Error here, as in other cases, proved itself infinite: For the corruptions, idolatries, abominable superstitions, and silly observances, which finally prevailed among men, cannot be enumerated. If *Rome* alone could boast of her thirty thousand gods; what might the whole world have produced, when almost every man carried a god in his pocket, or had a levee of them at least in his house?

The first heathens, though they had a corrupt, yet entertained a better notion of the divine essence than was afterwards inculcated, when idolatry grew so confused and perplexed, as to lose all sight of its own first principles. Those principles, erroneous as they were, had their foundation in nature; but the last opinions were built upon the most sordid, base, and filthy passions, that can be discovered in a beast.

* SPANH. *Hist. Eccles. V. T.* p. 316. WITS. *Misc. Sacr.* Vol. ii. Ex. 3.

† EUSEB. *de præp. evang.* c. xi. JAMBL. § 8. c. 3. & *not.* T. Gale *in loc.*

‡ AUG. *de Civit. Dei.* apud KIRCH. *Ob. Pamph.* l. iii. e. 2. *Oedip. de Polit. Æg.* Synt. ii. c. 7. iv. c. 16.

§ *Connect. of Sacr. and Prof. Hist.* Vol. ii. p. 133—135, and 378—399. Dr. GUYSE's *Paraph.* on Acts vii. 43.

The *Taut* or *Thoth* of the *Egyptians*, otherwise called *Hermes Trismegistus*, or *Mercurius ter-maximus* [literally *the thrice greatest interpreter*,] on whose capacity and knowledge, as the founder of all the *Egyptian* learning, *Diodorus Siculus* makes the highest encomiums, is said to have received his name from his explicit doctrine, or definition of the doctrine, of a *triune* GOD. Thus the *Chronicum Alexandrinum*, quoted by *Kircher*, relates, that there lived among the *Egyptians* the first of the family of *Cham Sesosiris* (i. e. the branch of *Osiris*) a man venerable for his wisdom and admirable learning, who held, that there were THREE principal powers, virtues, or forms in GOD, and that the name of the ineffable Creator implied ONE DEITY; for which reason he was called *Hermes Trismegistus*. *Cedrenus*, a writer of the eleventh century, coincides with that opinion, and gives a large account of this *Hermes**. To the same purport, *Suidas* also observes in his historical Greek lexicon, and says, That *Hermes Trismegistus*, the wise *Egyptian*, flourished before *Pharoah* [meaning perhaps the *Pharoah* who oppressed the Children of *Israel*,] and that he was called *Trismegistus*, because he asserted, that there was a *Trinity*, and that in the *Trinity* there was but *one Deity*.† What this *name* of the Creator was, appears from inscriptions upon many *Egyptian* columns, which are thus decyphered; "I, *Isis*," [perhaps from ω duplicated, *emphasis gratia*, q. d. *the only existence* or *being*] am all that WILL BE, IS, and WAS;‡ which is as plain a copy of the word JEHOVAH, or name of the *self-existent* GOD among the professors of the true religion, as possibly can be. The apostle *John* defines the name almost in the same words, or rather gives the same periphrasis of it, when he describes the LORD as "HIM, who IS, and who WAS, and who IS TO COME."§ And the reason of these expositions or periphrases of the name JEHOVAH is, that no language upon earth can express the *sense* of that name in one word.‖

* CEDREN. *Synop. Histor.* p. 16. Edit. *Xylandri.* 1506.

† SUIDAS *in verb.* Ἑρμῆς, κ. τ. λ.

‡ *Oedip.* Synt. ii. c. 7. § Rev. i. 4.

‖ Two or three extraordinary passages on this subject, imputed to this *Hermes*, may not be unsatisfactory to the reader. In the first chapter of his *Pœmander*, he represents God as saying: "I am "LIGHT, and I am MIND, even thy God older than moist or fruit-"ful nature, which he created from darkness. And the Son of "God is that glorious WORD, which came forth from the MIND: "This WORD of the Lord sees and hears whatever is in thee: But "the MIND is God the FATHER. These, however, do not differ "between themselves or essence; and the union of both is the u-nion of life." He further treats of the WORD, which he uniformly

Austin seems puzzled about *Plato*'s receiving the knowledge of this identical name, which he renders *Ego sum, qui sum*, "I am, that I am;" since, says he, *Jeremiah*, who was in *Egypt*, must have been dead an hundred [or, nearer two hundred] years before *Plato*'s time, and the *Septuagint* translation was not then made.* There seems no difficulty in admitting, that he met with one of these columns upon his travels in *Egypt*, and that an *Egyptian Hieromanth*, or priest, explained the inscription to him. And *Eusebius* has no doubt, but that he acquired the knowledge of this name from some such person.† Upon the frize over many columns or obelisks, the Trinity (to which they are thought to have been dedicated) was described by an hieroglyphical representation of a *circle* with *wings*, and a *serpent* proceeding from it; engraved according to the following figure.



By the CIRCLE was understood the incomprehensible, undivided, immaterial essence of GOD, without beginning and without

calls the SON of GOD, as co-essential and co-eternal with the Father and as the Creator of all things: And he speaks of the divine Spirit as the nourisher and imparter of life, and the support and ruler of all other spirits. He addresses these three persons together and concludes his address, by this remarkable expression, which gives the reason of it,—"O LORD, Thou art ONE GOD." Upon these and other passages of *Hermes*. the learned *Mornæus* hath observed, that he uses the same words in explaining this mystery, as were used by the evangelist *John*: though the Platonists had translated the books of the philosopher from the *Egyptian* into the *Greek* language, many ages before the time of the apostle. Nor is it a wonder (as he further remarks) that many passages, quoted from him by antient authors, cannot be found in his books that are yet extant; when it is considered, that he wrote (as *Jamblichus* says) 36,525 volumes, or verses, [so called *a vertendo* from the *turning again* of the lines at the end of them] or leaves of the *Egyptian* Papyrus; some of which might soon be scattered wide. and the far greater part undoubtedly lost. The reader will observe, that these writings are to be understood of the *second Hermes*, who lived long after the first, and who is considered only as the translator of the engraved *hieroglyphics* of *Taut*, or *Hermes Trismegistus*, into the *vulgar* characters or language of his time.

* AUG. *de civ. Dei.* l. viii. c. 11. † *De præp. evang.* l. xi. c. 6.

end. So likewise the *globes* or *spheres*, long after *Hermes*, placed in the *adyta* of their temples, were constitued symbols of the *unity* of the essence; which the *Hierophantae* understood themselves, but thought it for the honor and benefit of their order to conceal from the people.* By the SERPENT was meant the subtle power and all-wise energy of the Deity in the creation and direction of all things. It also well represented the *divine word*, because the *serpent* bears no other member than a *mouth*, the organ of speech. And by the WINGS was denoted the omnipresent efficacy of GOD, in pervading and vivifying the material world.† It was the active energy carried forth *ad extra*, by swiftness, like as of *wing*. Hence, therefore, their general name for the Godhead was CNEPH, which signifies *wing*; and by this name they called the hieroglyphic above represented. Hence also the word κνεφαιος, which puzzled some ancient critics, and the ascription of wings to *Mercury*. It denoted the swift and active energy, as was said, of the divine power, and particularly it characterized the *divine Spirit*, whose wings, in the symbolic sense, extend over all things. To this agree the words of *Sanchoniathon*, (the etymology of whose name *Theodoret* and *Bochart* have given us from the *Phoenician*, viz. "The friend of truth,") the most antient of the profane historians, who lived near 1300 years before *Christ*,‡ (though *Suidas* makes it later, near 1200, about the time of the *Trojan* war,) in the fragments which are preserved of his *Phoenician* history. "JOVE (says he) is a *winged sphere*, out of which a *serpent* is brought forth: The *circle* implies the *divine nature* without beginning or end; the *serpent* shews his *word*, which animates and fructifies the world; and the *wings* refer to the *Spirit* of GOD, which *vivifies the world by his motion*." The higher we can trace up the matter, the nearer to truth, it seems to appear. And thus if the learned author, from whom this article is taken, may be depended upon (though *Lactantius*§ long before, had made nearly the same remark) *Mercury* (or *Hermes*) *Trismegistus*, the founder of hieroglyphical literature, appositely shadowed forth the holy Trinity, in a manner that exceeds the mere capacity of man.‖ ¶

* SELD. Proeg. de Diis Syris. c. 3. SYNESIUS apud *Gale* in *Jamb*. §. 7. c. 2. † ABENEPH. apud *Kirch*. *Ob. Pam*. l. v. c. 3.

‡ PORPHYR. *apud* EUSEB. *de praep. evang*. l. i. c. 6. STILLINGF. *Orig. Sacr*. l. i. c. 2. § *De vera Sapient*. l. iv. §. 9.

‖ KIRCH. *Obel Pamph*. l. v. c. 3.

¶ It may be proper to observe, that, though some very learned men have expressed their doubts upon the genuine preservation and even authenticity of the books of the second *Hermes*, who is said to have lived long after the time of *Moses*, if not after *Christ*, and who

Who does not see, in this description, the great outline of the philosophy, which afterwards prevailed in *Greece*, concerning the *self-moving power* of the heavens, and the notion, which the wisest sages of that seat of science had imbibed, respecting the perpetual motion and operations of what they

transcribed the doctrines, contained in the hieroglyphics of *Thoth*, or the first *Hermes*, into words; the evidences here offered are through men, who were no friends to the true religion, and certainly could have no view, in the present case, but to relate a plain matter of fact. *Sanchoniathon* likewise, was not only an idolater, but wrote his *Phœnician history* (which seems *a mystic jumble* to account for the origin of *things*, rather than a history of any real *persons*) with a view to inculcate and apologize for idolatry; so that to infer the antiquity of the doctrine of a Trinity in unity from him, is certainly deducing it through an unexceptionable channel. Nor are these representations of it taken merely from *words* or *books*, which either might have been interpolated or have their ideas changed; but from *hieroglyphics* and *pictures of things*, *engraven* too upon columns of *stone*, which do not easily admit of forgeries; and if they did admit of them, and the execution was done by so nice a hand as to elude detection (which is perhaps impossible), still these forgeries could not have been the work of *Christians* or *Jews*, since the learned heathens themselves, of the ages before *Christ* as well as after, were eye-witnesses of their preservation. Add to this, if *a few* columns might have been abused, it is infinitely improbable that *all* should, and without the knowledge of others.—The following extract from the *Antient Univ. Hist.* (Vol. i. p. 105.) deserves attention. "The most famous of all others [memorials were the columns of *Hermes* in *Egypt*, mentioned by several credible authors: upon them he is reported to have inscribed his learning; which was afterwards explained more at large by the second *Hermes* in several books. It is certain at least, that *from these* PILLARS the *Greek* philosophers and *Egyptian* historians took many things. *Pythagoras* and *Plato* both read them, *and borrowed their philosophy* FROM THENCE: *Sanchoniatho* and *Manetho* [the last wrote about 260 years before *Christ*] likewise made use of the SAME MONUMENTS, which were still remaining in the time of *Proclus*, or not long before." *Proclus*, the *Platonic* philosopher, lived about A. D. 500. *Jamblichus* hath a remarkable passage to this effect in his book of the *Egyptian Mysteries:* "If (says he) you would propose any difficulty in philo-
" sophy [of which the religion of the heathens was a principal
" branch] we will decide the matter *by those antient columns of Her-*
" *mes*, upon which *Plato* and before him *Pythagoras* formed the
" principles of their philosophy." § i. c. 2. *Jamblichus* a *Syrian* by nation, the disciple of *Porphyry* and præceptor of *Julian*, was himself a great enemy to Christianity, and could not possibly intend to confirm the authenticity of any memorial which might countenance it. And, as Bp. *Stillingfleet* justly observes, if these memorials had been spurious certainly such men as *Porphyry*, *Methodius*, and *Eusebius*, so well versed in antiquities, would have found out

thought to be the DEITY, or, in their language, the DISPOSER?* "The antient philosophy, as some have held (says a celebrated author,) may be traced up from *Plato* and *Socrates* to *Parmenides*, *Pythagoras*, and *Orpheus* himself."† Certainly, such men as *Orpheus*, *Linus*, *Musaeus*, and *Amphion*, about the time of *Sanchoniathon*; and such as *Homer* and *Pythagoras*, at a later time; or as *Plato*, at a later still; did not leave *Greece*, and travel into *egypt* and the *East*, for nothing.‡

The doctrine of the Trinity (depraved as it already was by the famous descendant of *Ham*, *Hermes Trismegistus*) doth not seem to have long retained even that form, in which it was represented by him. If the phrase may be allowed, his successors improved upon the principle, and carried the notion into almost every thing. At first, it nearly corresponded with the idea, which, we before observed, the antient Jews and Cabalists retained concerning it. The following diagram, taken from the idea of *Plato* (whom *Numenius* the *Pythagorean* surnamed the Grecian *Moses*, on account of his adopting the sentiments of *Moses* the Jew)§ shews plainly what they conceived, or rather what they had perverted, respecting this doctrine.

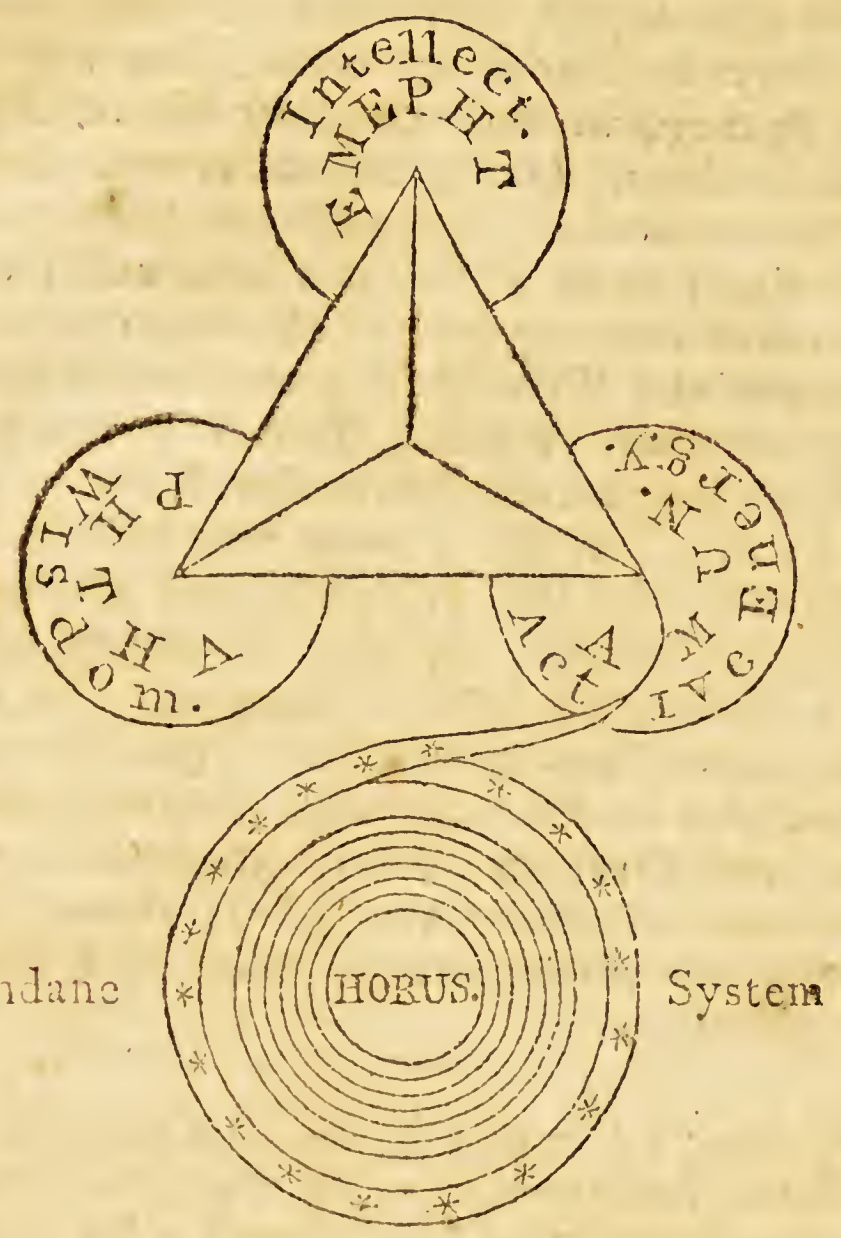
the cheat. *Orig. Sacr.* l. i. c. 2. § 7. See. also the pref. to Bp. *Comberland's Sanchon*. Add to all this; the doctrine of the Trinity, of which so many hints are found in *Plato* and other philosophers, is not a subject of human reason or invention, but of a revelation existing long before *Greece* had a name; and therefore the opinion of *Casaubon*, that this second *Hermes* was a sort of half Christian, who lived about A. D. 120. and meant to give an air of antiquity to "a new and till then unheard of dogma" by a spurious performance, is a sort of half-Christian notion, founded upon the presumption, that, till the time above-mentioned, the doctrine of the Trinity was *new* and *unknown*; which is rather too ill a compliment for such a man as *Casaubon* to have rendered to his Bible.

* Θεος from θω, θεω, or θεινω, to *place* or *dispose*: This was the material heavens, which the true believers called שמים, that is, literally, the *disposers*; but they looked much higher for the true God, whose *creatures* and *agents* the שמים were, and for whom at the most they stood but as *names*, through which he would be seen and known in the œconomy of the material world, according to Rom. i. 20.

† HARRIS's Hermes. p. 439. 2d Edit.

‡ DIOD. SIC. l. i. JUST. MART. *Paræn. ad* Græcos.

§ EUSEB. *de præp. evang.* l. ix. c. 3. MARS. FICIN. Com. 24. *in Timæum*. JAMBL. *not.* T. Gale, § 8. c. 3.



The Mundane System

By this it appears, that the *Egyptian* EMEPHT, or *intellect*, corresponded with the *Jewish* KATHER, *or first person;* the *Egyptian* PHTHA, or *Wisdom*, with the *Jewish* CHOCHMA, or *second person:* and the *Egyptian* AMUN, or *energy* of the other two carried forth *ad extra*, with the *Jewish* BINAH, or *vivifying power* of the *third person*. HORUS, encompassed with the several circles, signifies the *world*, with the planetary orbits and the empyræum. It seems pretty evident, that both the *Jewish* and *Egyptian* notions of the Trinity were originally derived from one and the same primary revelation, given to the patriarchs from the beginning; which was substantially the same with what *Moses*, *Solomon*, and *the holy men of God*, in successive ages, delivered and enlarged upon, by divine inspiration, in their respective writings. The following instance was probably known before *Moses*, though never expressly written till by him. At the creation of man, *the* ALEHIM (all the persons) *said*, *Let* US *make man in* OUR *image*, *&c.* intimating thereby the *plurality* in the Essence, though immediately afterwards it is added, to declare the undivided Unity, that the ALEHIM *created man* IN HIS OWN

IMAGE.* So, a little before, we find it written, that *the* SPIRIT *of the* ALEHIM MOVED *upon the face of the waters;* plainly declaring the *third person* in the holy Trinity to be the author of *motion or life*, and an agent co-operating in that stupendous work. Again; when the LORD beheld the tower of Babel, *Moses* represents HIM as speaking; *Go ye to, or, come ye* [הבה] let US *go down*, &c. which (as *Estius* well observes) "must be spoken by *one* to *two* others at least;" and yet not to angels, because they are never invited to concur in the acts of the Godhead, but commanded to perform his pleasure. *Solomon* likewise speaks of WISDOM (whom Jews and Christians have constantly understood to mean the *Messiah*) as a *divine person*, who was *from everlasting*, and with JEHOVAH *in the beginning of his way, and when he appointed the foundations of the earth.*† It also may be remarked, that it appears from the above scheme, how even the *Egyptians* had an idea of *three* distinct, though indivisible persons, in *one* Deity; for which reason, they used, from the example of their *Hermes*, a *triple* acclamation, in their addresses to him; as, for the same reason, the Christian church (following the Jewish) does to this day.‡

These successors of *Trismegistus* seem to have hinted very plainly at the fall of man; when they represented *Horus or the world, or human nature*, as destroyed by *Typhon or Satan*, (who was always described as environed with *dragons and serpents,*) and who was explained to be the agent and author of every natural and moral evil. It is no wonder that the *Egyptians* should retain an imperfect tradition of this great event, when (as *Lactantius* observes) the other heathens had a knowledge of it, and the Sibyl *Erythraea* [whose expression, whether the books of the Sibyls be authentic or not, proves the antient existence of such a tradition] asserts, that the serpent deceived man whom GOD had made, and that he, by knowing good and evil, incurred the penalty of death.§ They could not have known any such circumstance, but through the same channel, by which they obtained their knowledge of the Trinity. From this consideration, (as the learned Mr. *Pemble* observed,) "It "is more than probable, that *Zoroaster*, *Hermes*, *Orpheus*, "*Plato*, and others, drew their knowledge, which they had in "part of *many high mysteries*, out of a deeper and clearer

* Most of the fathers justly urge this text as a proof of the personality in the divine essence. SUICERI *Thes. Eccles.* vol. ii. p. 1289. see likewise that excellent book of *Novatianus de Trinitate* (c. 25, according to the edition of *Pamelius* at the end of *Tertullian*, or) c. 17, in the better edition of *Welshman*. Oxon. 1724.

* Prov. viii. 22—29. ‡ MORNÆUS *de Verit. Rel.* X. c. 6.

§ LACT. de *orig. error.* l. ii. c. 12.

" fountain than the muddy shallow springs of their own natu-
" ral reason, though in the passage this water was much soiled
" by them, with the filth of many idle fables and silly con-
" ceits."* And a greater authority than this, viz. *Justin Martyr*, who was not only a zealous Christian, but a learned philosopher, of almost the apostolic age, deeply skilled in the mythological learning of the heathens, asserted, not only that the doctrine of the Trinity was known to *Plato*, and to other philosophers; but also, " that the Christians did not follow *them* in their sentiments upon this head, but *they* mimicked, or rather corrupted, the sentiments of the Christians."† Nor can we omit to notice, that *horus* (which sometimes stood for man exclusively, and sometimes for the *universe of things* with and about him) was generally represented, when drawn hieroglyphically, in human shape, with a *triangle* fastened by a ligament to the hinder part of his head, which served to shew, that he derived both his being and intellect from the *triune* GOD.

It has been presumed by some (and particularly by *Sir John Marsham* in his *Chronicus Canon*, &c. and by *Spencer* in his treatise *de legibus Hebræorum ritualibus,)* that the Israelites derived much or most of their ritual and doctrinal religion from the *Egyptians*. Without entering into the merits of that controversy, which the learned *Witsius* has amply discussed already, we may briefly observe; that there is no wonder at finding a resemblance in some opinions, and a congruity in a few observances, between the *Israelites* and the *Egyptians;* when all the first principles of the one, and some of the other, were derived from the same patriarchal source. But there was a very apparent and a very wide difference between the two nations so early as in the days of *Joseph;* and this wide difference, subsisting in the interpolations and corruptions of the patriarchal religion by the *Egyptians*, was still more strongly marked by the legal dispensation given to *Moses;* a great part of which was instituted in direct opposition to them. Thus *Witsius* remarks from *Maimonides*, that one great purpose of the ceremonial law was to exhibit the worship of the true God in opposition to all idolatrous forms, which are reprobated again and again, and particularly in Deut. xii. 30, &c. *Take heed to thyself that thou be not snared by* FOLLOWING THEM [the heathens,] *after that they be destroyed from before thee, and that thou inquire not after their gods, saying,* HOW *did these nations serve their gods?* EVEN SO WILL I DO LIKE-

* *Vindiciæ Gratiæ*. p 48 Our great Lord Bacon, in his treatise of *the Wisdom of the Antients*, has given many very ingenious solutions of the mythological ænigmas of the heathens, and contends, that all the fables of their gods involved philosophical doctrines and opinions. † *Apol.* II. p. 73. Edit. Sylburg.

WISE. THOU SHALT NOT DO SO *to* JEHOVAH *thy* ALEHIM, *for every abomination to* JEHOVAH, *which he hateth, have they done unto their gods.** See also that remarkable passage, Lev. xviii. 3, 4. With all deference to men of such superior abilities, it may be thought, that *Marsham* and *Spencer* on the one side, and *Witsius* on the other, may have strained the bow in contrary extremes;—the former, by deriving the rites of the *Hebrews* from the *Egyptians* during their intercourse in bondage; and the latter by deducing such observances of the *Egyptians* from the *Hebrews*, as were common to both; when, in fact, the *Egyptians* had acquired them before the descent of *Joseph* into *Egypt*. The difficulties which have been raised, seem to be avoided by admitting (what perhaps this introduction will shew to be not merely hypothetical,) that both nations derived their leading principles from one and the same patriarchal religion; and that the one apostatized more and more from the faith of their common progenitor *Noah;* whilst the other, by the providence of GOD, were preserved in the true profession.

Degenerate as the *Egyptian* opinion respecting the Trinity undoubtedly was, in the exemplar above considered; the depravity did not rest here. *Nullus enim terminus in falso*. From bad to worse is the usual route of sinful man. When once he swerves from the right line of truth, the farther he runs his course, the wider is his declination from it. Succeeding *Egyptians* (those especially in the *lower Egypt*, for the *Theban* or *upper Egyptians* did not so soon decline) abused this more refined and perhaps *spiritual* conception of the doctrine, by applying the notions, which they had obtained of GOD and his nature, to his *works* of creation and to material substances. A sort of philosophical mysticism prevailed as the favorite science: And, indeed, the ceremonial of their later mythology referred, in most respects, to the several operations which they conceived the heavenly bodies, or universal system, performed, for the continuation and support of this lower world. Thus (as it hath been well remarked) "the increasing learning and "politeness of the pagans only increased their idolatrous su-"perstitions, which were more simple in ignorant times." So far is it from the mental capacity of man *by searching to find out the* true GOD, or by his own powers to *study the Almighty to perfection!* The *sphere* or *circle*, for instance, of *Hermes*, which appears to have simply related to the unity of the divine essence, was made to signify the *solar orb;* which, therefore, received the name of *Abgol-Baal*, *Agal-Baal*, *Agalibalus*, and

* WITSII. *Egypt*. l. iii. c. 15. §. 9. MAIM. *More. Nev*. p. iii. c. 29.

then *Heliogabalus*, that is, the round or *rolling god*. Even the *earth* was so called, for the same reasons.* Thus also, in *physics*, they called the first person *Osiris*, by whom they meant the *sun*†; the second *Isis* or the *moon*; and the third, *Horus*, or the *world*. Again; in *ethics*, the first member in their trinity was the *intellect* of man; the second, his *will*, and the third, which was the joint efflux of these, was *concord* or *harmony*. They even abused the devil himself, and robbed him of his existence, by supposing that *Typhon* was but a mere name for *ignorance* and *discord*. So that, when a man was given up to sensuality and vice; they would say, *Osiris* was killed by *Typhon*; that is, *ignorance* and *wickedness* had overcome his *understanding*: And when the magistrate was at variance with his people; this discord in the civil polity was imputed to *Typhon's* murder of *Osiris*. Upon this account, the common people at length deprecated *Typhon*, as the source and occasion of all evil; even as some poor Indians are said to worship the devil, or the malefic being, that he might not hurt them.‡ Thus a kind of hieroglyphical language and opinion (if the phrase may be used) prevailed amongst them, and evidently from the abuse of the hieroglyphical writings and sculptures.

* CIC. *de nat. deor.* l. II. SELD. *de Dijs Syris*. Synt. II. c. I. HYDE *Rel. Vet. Pers.* c. iv. † DIOD. SIC. l. I.

‡ Mr. *Ives*, in his Travels through *Persia*, gives an account of devil-worship, so curious, that the reader will pardon its insertion. The *Sanjacks*, a nation inhabiting the country about *Mosul* [the antient *Nineveh*] pay adoration to the devil. "These people once "professed *Christianity*, then *Mahometanism*, and last of all *Devilism*. "They say; 'tis true, that the devil has at present a quarrel with "GOD; but the time will come, when the pride of his heart being "subdued, he will make his submission to the Almighty: And, as "the Deity cannot be implacable, the devil will receive a full par- "don for all his past transgressions, and both he, and all those who "paid him attention during his disgrace, will be admitted into the "blessed mansions. This is the foundation of their hope; and this "chance for heaven they esteem to be a better one, than that of "trusting to their own merits, or the merits of the leader of any "other religion whatsover. The person of the *devil* they look on "as sacred; and, when they affirm any thing solemnly, they do it "by his name. All disrespectful expressions of him they would "punish with death, did not the *Turkish* power prevent them.— "Whenever they speak of him, it is with the utmost respect; and "they always put before his name a certain title, corresponding "to that of *highness*, or *lord*." p. 318. Such is their *natural* religion! Nor is the description or representation of the devil less extraordinary than the honors paid to him. The *Benjans* in the East Indies (according to the Abbe *de Guyon*, in his history of that country,) fill their temples or pagods with his statues, designed in all

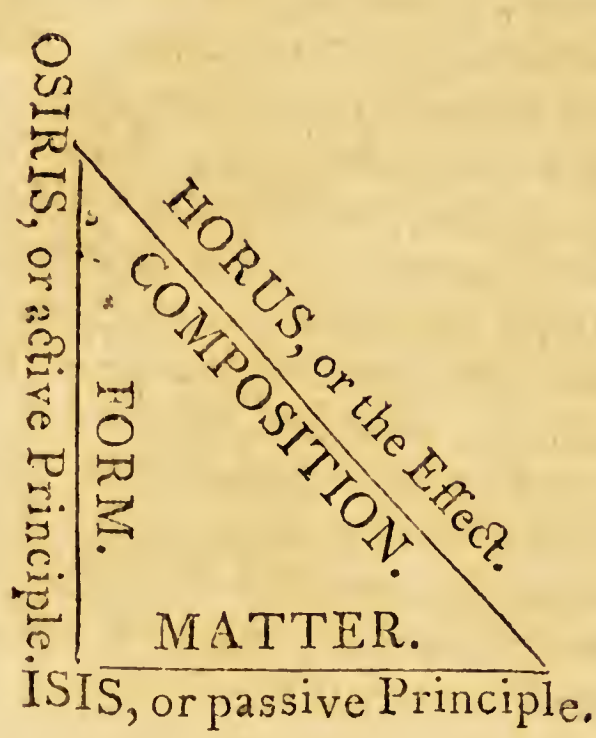
OTHER heathens not only followed these notions, but made them worse. What some meant for philosophical refinements, to others became theological depravities. *Plato*, whether he obtained his notion of the Trinity from *Egypt*, as it is probable, or from *Chaldea* as *Grotius* supposes, certainly did not improve the principle, notwithstanding all the glosses of his later school. The *Platonic* notion of a Trinity, under the species of *form*, *matter*, *and composition*, was but a perverted copy, with new names, of the last-mentioned *Egyptian* opinion.* The following rectangular triangle, applied to the *universe* of things, the Platonic deity, shews what was understood by it.† The proportions of this celebrated diagram were discovered, according to some geometricians, by *Pythagoras*: But the philosophical application of it, both he and *Plato* borrowed from the banks of the *Nile*.‡

the horrid extravagance of the Indian taste. The king of *Calicut*, in particular, has a pagod wholly filled with the most frightful figures of the devil, which receives no other light than what proceeds from the gleam of a multitude of lamps. In the midst of this kind of cavern, is a copper throne, whereon a devil, formed of the same metal, is seated, with a tiara of several rows on his head, three large horns, and four others that spring out of his forehead. He has a large gaping mouth, out of which come four teeth like the tusks of a boar. His chin is furnished with a long and hideous beard. He has a crooked nose, large squinting eyes, a face frightfully inflamed, fingers crooked like talons, and paws rather than feet. His breasts hang down upon his belly, where his hands are laid in a negligent posture. From his belly arises another head, uglier (if possible) than the first, with two horns, and a tongue hanging out prodigiously large; and behind him a tail like a cow's. On his tongue and in his hand there are two figures almost round, which the Indians say are souls, that he is preparing to devour. The bare recital of this monstrous image, as an object of worship, is sufficient to raise an horror at the blindness and folly of idolatry. *Hist. of East India*. Part. II. C. 2. S. 1.

* So far were the heathens themselves from believing that *Plato* invented the doctrine of a Trinity, "that *Proclus* affirms it to be θεοπεμπτε θεολογια, *a piece of divinity delivered by* GOD *himself*." ALLIX's *Judgment of the* Jewish *church*, &c. p. 356.

† *Obel. Pamph.* l. 1. c. 6.

‡ See the comment of *Marsilius Ficinus* upon the *Banquet* of *Plato*, p. 775. Edit. *Lugd.* 1590. And also the book of *Timæus Locrus*, the Pythagorean, *de anima mundi*, at p. 553. of the same edition of *Plato*. *Eusebius* likewise quotes from *Plotinus*, that *Plato* had a knowledge of the three *hypostases*, and the divine *Word*; and that *Plato*, in particular, delivered this knowledge in an ænigmatical manner. *De præp. evang.* l. xi. c. 10. CIC. *Acad. Quæst.* l. 1. sect. 24. See also Bp. BERKELEY in his *Siris*, p. 171, *et seq.*



Nor did these repeated corruptions end here. The doctrine of a Trinity was not only abused, as we have seen; but every thing, which related to religion and the knowledge of a divine Creator, was wretchedly distorted and misapplied. First the attributes of the Deity, then the properties of nature, then the productions of nature, and at last the very infirmities of the human frame, were reckoned among the gods, and of course esteemed worthy of religious adoration. The scientific *Greeks*, and the graver as well as more powerful *Romans*, caught alike the superstitious contagion of *Egypt*,* and communicated its extravagant idolatry, like a pestilence to the world. They, in short, worshipped every thing for GOD, but GOD himself. Nor was the error confined (as *Lactantius* observed) to the rude and unlettered multitude; but some at least of the wisest sect of the philosophers embraced the same opinions, and reputed all the powers in the celestial machine to be so many respective gods.† Human wisdom proved a feeble barrier against this torrent of corruption, with which *Satan* had well nigh covered the earth:‡ And that wonderful repulsion, which the gospel of *Christ* (by means the most unlikely to human sense) afforded to the impetuous stream, proved, that a more than human efficacy attended its promulgation, and that it was the omnipotent operation of a divine hand. The grace of heaven prevailed, when earthly wisdom and earthly might were able neither to resist nor convince. "The "highest character (says the learned Bishop *Newton*) given of

* EUSEB. *de præp. evang.* l. 1. c. 6.
† *De Orig. Error.* l. 2. sect. 5. ‡ Rev. xii. 15.

" *Solomon*'s wisdom, is that it *exceeded the wisdom of all the* " *children of the east country, and all the wisdom of* EGYPT. " But with this wisdom, and this greatness, it [*Egypt*] was " early corrupted, and was as much the parent of superstition, " as it was the mistress of learning; and the one as well as " the other were from thence propagated and diffused over o- " ther countries. It was indeed the grand corrupter of the " world, the source of polytheism and idolatry to several of " the eastern, and to most of the more western nations; and " *degenerated at last* to such monstrous and beastly worship, " that we shall scarcely find a parallel in all history."*

Herodotus in his *Euterpe*, tells us that almost all the names of the gods were brought into *Greece* from *Egypt*; and gives a plain intimation, that the *Greeks*, not understanding the *Egyptian* principles, depraved them. But, in fact, and with submission to this estimable father of the Greek history, the *Egyptian* names of their deities appear to have been original corruptions of their own. In the time of *Hermes Trismegistus*, the most antient of all the heathen theologists, the Gentiles seem to have had no proper name for GOD; and therefore he calls him, Ω ὢν ἀνωνυμος, " the nameless being."† The *Chaldeans* and *Egyptians* first, and after them the western heathens especially, debased the names and institutions of the true GOD, revealed to the antient patriarchs, by applying *both* to their idols. Thus they turned the name JAH into *Iach*, and then into *Bacchus*, who (according to *Vossius*) was likewise called σαββασιος [or σαβασιος,] *Sabbasios*, from Sabaoth. *Adonis* was taken from Adonai; and the name AL or EL was changed into ΗΛΙΟΣ *Elios*, the name of the *sun*. GOD's title עליון ELION, or MOST HIGH, the *Phoenicians called Elioan*. The name JEHOVAH was turned into Ιαϐ, Ιαω, and Ιευω *Iaou*, *Iao*, and *Ieuo*; and afterwards farther still into *Jovis*, *Jovispater*, and *Jupiter*. So likewise the sacrifice of the first-born to Moloch was a vile copy of the offering up of *Isaac by Abraham*; and the *Lapides Baetulij, or Uncti, the anointed stones*, worshipped by the *Phoenicians*, were superstitious abuses of *Jacob*'s anointing the stone at *Bethel*.‡ Besides these, they had many other observances, deduced from earlier times, which would be too tedious and too much out of our way to mention. The most ce-

* Bp. NEWTON on the Prophecies. Diss. xii.

† LACT. *de falsa Rel.* Sect. 6.

‡ MACROB. Sat. l. 1. c. 18. SELD. de Dijs. Syris. Prol. c. 3. & Synt. II. c. 1. SPANH. Hist. Eccles. V. T. p. 294, 296, 313. GROT. de Ver. Rel. Christ. l. 1. Sect. xvi. n. 91. DAMASC. vit. Isid. apud PHOT. Cod CCXLII. BRYANT's Anal. of Ant. Myth. Vol. i. p. 13. GALE's Court of the Gentiles. Vol. i. l. II. p. 12, 27, 90.

lebrated poets of antiquity, we know, contributed to these follies, and represented such things, concerning what they called gods, as would shame any commonly decent, or modest man. Some of the wisest philosophers among the heathens often censured these poetic flights, as base prophanations and abuses both of the nature of the gods and the very dictates of common sense; while others (such as *Ennius* from *Euhemerus*) endeavoured to put a countenance upon them, by mystical glosses or explanations. Nor is it any wonder, that *Greece* should derive its religion and its gods from *Egypt*; when *Solon* their legislator, is said to have been assisted in framing his excellent laws by the Egyptian priests.* *Lycurgus* also and *Plato* were equally indebted to them, according to *Diodorus Siculus*, upon the same account; and so was *Pythagoras* for geometry, and arithmetic, if not for the metempsychosis; as well as other *Greeks* for the rest of the arts and sciences.† But *Orpheus* was the principal institutor of idolatrous rites among the *Greeks*, for which (as was observed) he travelled into *Egypt*, and is said by some (though *Herodotus* applies the charge to *Hesiod* and *Homer*) to have been the author of the *Theogonia* or generation of the Gods.‡ He *turned the truth of* GOD, or whatever he knew of it, *into a lye*; by accommodating a corrupt theory of the divine attributes to the idolatrous disposition of his times, and by representing them under the notion of so many corporeal and separate deities. A general ignorance, instead of being "the parent of devotion," favors the introduction of any absurdity; and whether it be a new GOD, as among the idolators, or a new miracle, as among the lower sort of bigotted papists, either will pass current, where the powers of the mind are over-borne by prejudice, or where the power of GOD does not interpose for deliverance.

Amidst all their corruption and nonsense, we still find that the antient Grecks, ignorant as they undoubtedly were of the origin and application of their own mythology, history, &c.§ had not entirely lost the knowledge of the Trinity in GOD. The word *Agamemnon* is supposed to have been an antient title of their chief deity, who seems to have been worshipped under the symbol of a *serpent* with THREE HEADS.‖ And "*Timotheus* the chronographer, in epitomizing the *Orphic* cosmogony, observes to this effect, That the *name* of the incomprehensible being, the highest and most antient of all things, and

* AMMIAN. MARCELL. l. 22. apud ROUS. *Arch. Ant.* l. II. c. II.

† DIOD. SIC. l. I. SUID. *in* ἱερέλιχη. EUSEB. *de præp. evang.* l. X. c. 2. GALE'S *Court of the Gent.* Vol. i l. I. p. 49.

‡ HEROD. l. II. JUST. MART. *Parænet. ad Græcos.* GRYNÆI Schol. in l. I. c. 4. EUSEB. *de præp. evang.*

§ JOS. *cont.* Apion. l. I. ‖ BRYANT'S *Anal.* Vol. ii. p. 169.

the Maker of the universe, as it was *revealed by the oracle* [for even the heathens did not pretend to derive *their* glimmering light from unassisted reason,] was COUNSEL, LIGHT, and the GIVER of LIFE; and that these THREE NAMES manifest ONE and the same POWER and MIGHT of that invisible and incomprehensible GOD."* *Cedrenus* gives the same account from *Timotheus*'s Annals, and observes how plainly *Orpheus* expressed, that the *consubstantial Trinity* made all things; the names of which he states, in another place, to have been COUNSEL, LIGHT, and LIFE.† This was almost a close copy of the *Egyptian* trinity. Others say, the three names were *Pater*, *Uranus*, and *Chronus*; but this seems a farther deflexion from the original doctrine. The *Orphic* verses are said to be the production of *Onomacritus*,‡ or some pagans of great antiquity, who were well acquainted with the principles and tradition of *Orpheus*; though they are believed to be suppositious in many places. However, as they are cited by many pagan authors, and among the Christians so early as by *Justin Martyr*; they must be allowed as materially genuine, or at least as extremely antient, notwithstanding some interpolations. *Blackwell*, in his "Letters concerning Mythology," strenuously contends for their genuine authenticity, and corroborates his opinion by the testimony of *Pausanias*. There is no reason to suppose, that our present article (independent of the authority of *Timotheus*) is one of the forgeries; especially if it be considered, that the Deity was represented by *Orpheus* in the hieroglyphical form of a dragon with *three heads*; namely, of a *bull*, a *lion*, and a *dog*, with *golden wings* upon his shoulders.§ Surely, neither Christian nor Jew can be supposed guilty of such an invention as this.

"Pythagoras and his scholars were not (entirely) ignorant of this mystery, when they placed all perfection in the number THREE, and made *love* the original of all things—*Numenius* the Pythagorean, *Plotinus Jamblichus*,‖ and others, write very plainly of the three hypostases or persons in the Trinity, so that no Christian can write more fully."¶ *Mornæus Cudworth* in his *Intellectual System*, and many other authors, are full of quotations from them upon this subject. These acute philosophers, enemies as they were to Christianity, constantly defended this as a very antient doctrine, and certainly with-

* Ant. Univ. Hist. Vol. i. p. 32.

† CEDRENI *Synopsis Histor.* p. 46, 68.

‡ SUID. in Ορφευς. SELD. *Prol. Cult. extran. Prim.* c. 3. Voss *de Philos. sectis.* c. iii. sect. 4. apud GALE. Vol. i. l. iii. p. 6.

§ PARKH. *Hebr. Lex.* p. 413. ‖ JAMBL. sect. 8. c. 2.

¶ ROSS'S Πανσεβεια. p. 185, MORNÆUS *de Ver. Rel. Chr.* c. 6.

out meaning to give their sanction to the gospel. *Jamblichus*, the last of these, was *Julian*'s præceptor, and lived so late as the 360th year of the Christian æra. There is no wonder that *Pythagoras* should teach such a doctrine, if the testimony of *Josephus* be true, that "he was well acquainted with the *Jewish* rites, and introduced many of them into his philosophy."* *Plotinus* himself affirms, that the doctrine of a Trinity was παλαια δοξα, an antient opinion before *Plato*'s time, and delivered down, by the *Pythagoreans*,† to the *Plantonists* and others. Thus *Chalcidius*, the disciple of *Plato*, distinguished the divine nature into the *Father*, the *Son* and *Maker of the world*, and the *Spirit* which enlivens: The first *arranging*, the second *commanding*, and the third *actuating*, all things. It must however be confessed. that these philosophers, whether *Pythagoreans* or any other sect, had almost, if not quite, lost the idea of an *intellectual* Trinity. They redeived the doctrine as it was corrupted from *Egypt*, or *Chaldea*; and their own ingenuity, instead of amending, did but make it worse. For they ultimately referred it, and at length the whole group of their gods,‡ to *matter* and the *sun*, whom (as *Macrobius* informs us) they styled σ της υλης κυριος, *the Lord of matter*, or of all material beings and substances.§ The word Υλη, *matter*, (or as *Boethius*‖ translates it, *informis materia*) we are told, had an immense and comprehensive import in the days of the antient philosophy.¶ Agreeable to this idea, *Timotheus* acquaints us, that *Orpheus* wrote, that all things were made by ONE Godhead of THREE names; but he also wrote, that *this* GOD *is* ALL THINGS, plainly implying, that he was (partly at least) *material*. So likewise the *Platonic* opinion respecting the first principle, that it was *from*, *matter*, and *composition*, or (as *Cedrenus* has it**) *God*, *matter*, and *pattern*;

*Cont. Apion. l. i. SERVIUS *ad Eclog.* 7. apud GROT. *de Ver. Rel. Chr.* l. iv. c. 12. † CUDW. *Int. Syst.* B. i. c. 1. p. 22.

* *Hoffman* reckons up near fifty names, under which the sun was worshiped for God by various nations. *Lexic. Univ.* ad verb. SOL.

§ MACROB. *Sat.* l. i. c. 22. ‖ BOET. *de Trin.* c. ii.

¶ The ΙΑΥΣ πρωτογενης,, or *primigenial slime* of the *Egyptians* was the same in import with the ΥΑΗ πρωτη of the Greeks. Both terms signified *the universal generating substance*, of which the material sun was the symbol. The תוה *Tohu* of the *Hebrews* (Gen. i. 2.) is thought to be the primitive matter, corresponding, partly, to the ὑλης and ὑλη of the *Egyptians* and *Greeks*, and to the *Sylva* of the *Latins*. See a philosophical definition of this word ὑλη in HARRIS's *Hermes*. p. 308. 2d Edit. and *Philos. Arrangm.* p. 247.

** CEDREN. *Syn. Hist.* p. 131. See a learned account of the *Platonic* trinity by *Theoph. Gale*, in his *Court of the Gentiles*. Vol. iv. l. 11. p. 382, &c.

appears very remote (as we have already observed) from a purely intellectual idea of the Godhead. Some antient heretics (probably from these philosophers) also maintained, that ὕλη, *matter*, was co-eval with GOD; which, as the primitive writers among the Christians observed, was directly *deifying* it, and asserting, that either there were more GODS than one, or that matter was the *substance* of GOD and part of his being.

This doctrine, however corrupted or debased by various heathens, fell at length into the hands of *Aristotle*, about 300 years before Christ, who (as the celebrated *Mornaeus* observes) endeavoured, as far as he might, to corrupt the antient philosophy, and, upon the ruins of the received opinions, to establish a system of his own. *Josephus* tells us, from *Clearchus* one of *Aristotle*'s disciples, that *Aristotle* obtained much of his knowledge from the conversations of a learned Jew,* however he concealed or perverted it through the pride of understanding; and some of the fathers have remarked, that, notwithstanding his affected obscurity, many things in his philosophy bear evident tokens of their deduction from the *Hebrew* Scriptures. His great error was, the apprehension of *nature* for the GOD of nature; which, it must be owned, is the *ne plus ultra* of our fallen powers, till they receive assistance from another quarter: And, it may be added, that it is to this day the common sink of all those errors, which arise from the denial of divine revelation.

We must not pass on without remarking, that most of the *Greek* philosophers did indeed maintain the *unity* of the divine nature: This they were able to do from the deductions of reason, which forcibly concludes, that but one mind and one power could possibly devise and constitute all things, and be supreme in all. But it is far otherwise with respect to the doctrine of a Trinity, which was *at first* a subject of revelation to others, and *then* of tradition to them. Yet even their notion of the divine unity (as well as their opinion of the Trinity) was by no means *intellectual*, or truly *incorporeal*. They imagined the Deity to be a sort of immortal *animal*, whose component parts were the visible world, endued with reason and knowledge; and who was the Creator of the universe and the Father of all things.† Even *Anaxagoras*, who came the nearest

* PRIDEAUX's *Connect.* P. I. B. 7.

† EUSEB. *de præp. evang.* l. iii. c. 1. SUID. in Θεος. LACT. *de orig. error.* l. ii sect. 5.

Thus *Manlius*:

——————— *Spiritus unus*
Per cuntas habitet partes atque irriget orbem
Omnia pervolitans, corpusque animale figuret.

of their first philosophers to the truth of an infinite mind, and who was therefore sirnamed Νες or *mind*, could not clearly divest his notion from matter. "This was the rock (says the excellent *M. Rollin*) on which he, with all the antient philosophers, split.*" "All of them (says *Athenagoras*, who was well able to judge) had but narrow and gross apprehensions of the majesty of GOD; they were unable to raise their minds to heavenly things, but sunk into the mire of matter, and *deified* THAT *in several forms and systems.*" *Plato* had doubtless some refined opinions of the Deity; but when he says, that *the world, the heavens, the stars, souls, and those, to whom the religion of his ancestors ascribed divinity;* ALL THIS IS GOD; we can neither allow his GOD to be *immaterial*, nor admire this mean representation of him. Yet *Velleius*, though an Epicurean, brought this charge against *Plato*, as *Cicero* relates in his treatise *De natura deorum*.† This is farther confirmed by the very name, which *Plato* himself gave to his God: He called him, in the neuter gender, το ὀν, *what is;* not (as the apostle) ὁ ὠν, *who is*, in the masculine. So *Damascius*, defining the Deity, says, that "It is not ONE, as a minimum is *one* (according to what *Speusippus* used to say); but it is ONE, as being ALL THINGS."‡ What correspondence has this Εν και πολλα with the idea of a pure, intellectual, Spirit?—Indeed, the consequence proved the principle of these philosophers erroneous: For those, who relied upon their wisdom, hearing that *God was all things*, and consequently *all things* GOD, thought, that the Deity should be worshipped in all things, and so adored him in the several parts and powers of nature.§

* *History of the antient arts and sciences.* Vol. iii. p. 377. See also Professor Campbell's *Necessity of Revelation.*

† See more of this argument in that admirable work of the learned Dr. *Leland*, entitled, *Advantage, &c. of the Christian Revelation.*

‡ *Hermes.* p. 441. So *Jamblichus* Παντα γαρ αυτων [Θεων] εστι πληρη: *All things are full of the Gods.* Sect. i. c. 9. Ζευς τοι τα παντα: *Jupiter is all things.* Euphor. apud Huet. *Dem. Evang. Jovis omnia plena.* Virg. *Ecl* 3. 160. *Jupiter est quodcunque vides, quocunque moveris.* Lucan. *Vis illum* [i. e. Deum] *vocare mundum? Non falleris*, ipse est totum quod vides, *totus suis* partibus *inditus, & se sustinens & sua.* Seneca. *Nil aliud est natura, quam Deus.* Id. See also the appendix to Ditton on the Resurrection. Sect. 12.

§ *Ant. Univ. Hist.* Vol. I. p. 35 AUG *de civit. Dei.* l. iv. c. 11. Porphyry, the great adversary of the Christians, owned that the *Greeks* worshipped *dæmons*, and distinguished them into good and evil. If they adored evil *dæmons;* what advantage did their wisdom and genius give them, in religious matters, above the *Indians* and *savages*, who do but the same? See also GALE's notes upon *Jamblichus*, sect. i. c. 18. and AUG, *de vera relig.* l. i. c. 1.

Whatever some have said concerning the opinions of the antient *Greek* philosophers, it appears from hence, that their *philosophical* principles (abstracted from the little depraved light derived to them from the patriarchal ages) however specious, or however elegantly expressed, formed but little better than a system of speculative atheism. Their gods, if they really believed their existence, were (as M. *Bayle* hath observed) fully "as chimerical as *Spinoza's* divinity; because it is as "impossible that a limited nature should be God, as that the "world should be the supreme being, that governs all things "by a wise providence." They were indeed, as the apostle speaks, more literally ἀθεοι εν τω κοσμω, *atheists in the world*, than the generality of our ethic writers are willing to imagine. *Spinoza's* pantheistic opinion was but a refinement upon the notion of *Plato*, *Damascius*, and others, just mentioned. He held with them, yet expressing himself with greater simplicity, that there is but one substance in nature, and that "this "only substance is endued with infinite attributes, and, "among others, with extension and thought: That all bodies "in the universe are modifications of that substance: That "there is but ONE BEING and ONE NATURE; and that this Be"ing [or GOD] produces in itself, and by an immanent action, "whatever goes by the name of creatures: That he is at once "both agent and patient, efficient cause and subject, and pro"duces nothing but what is his own modification." So near is the physiological correspondence between *Plato* and *Spinoza*; and, when the matter is rightly understood, so near likewise is the relation of both to *Pyrrho*, *Theodorus*, and *Hobbes*.

The vulgar *Greeks*, following their poets, did not ascend to the notion of their philosophers, low as it was, concerning the Godhead; but, if they thought of an *unity* at all, they wholly referred it to the *sun*, as the source and seat of every thing creative and divine. He was their *Heliogabalus*, or *revolving* god. Thus *Athenaeus* (the Grecian *Varro* or *Pliny*, as M. *Rollin* names him) mentions, from *Philarchus*, that the *Greeks*, in worshipping the sun, offered libations of honey instead of wine; because they thought, that a deity, who governs all things and is ever performing a circuit round the world, ought not to be affected with the least ebriety.* They were willing, that their god should be sober, if they indulged in the rites of *Bacchus* themselves.† The curious Pliny likewise, whom we

* ATHEN. *Deipn.* l. xv. p. 693 Edit. *Casaub.* † "It was a cus"tom among the *Grecians* (says the learned and ingenious Mr. "*Bryant*,) at the celebration of their religious festivals, to crown "the whole with hymns of praise and the most joyful exclamations. "But the *Egyptians* were of a gloomy turn of mind, which infected "the whole of their worship. Their hymns were always compo-

just mentioned, adopted the popular notion about the *sun*; but says such shocking things, concerning the mortality and materiality of the soul, and against the opinion of some sober philosophers relative to a future state, as might convince us, that idolatry naturally descends to atheism both of principle and practice.* These, and other examples, taken together, afford a sad specimen of the vanity of those imaginations, which can possess a fallen and a darkened heart; and exhibit a dismal proof, that no absurdity is too gross, no superstition too detestable, for the mind of man, when left to the ignorance and error, which sin hath brought upon him. *Surely* (says the author of the book of Wisdom) *vain are all men by nature, who are ignorant of God, and could not, out of the good things that are seen, know* τον ονλα [Jah, or Jehovah] HIM THAT IS—*but deemed either* fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, *to be the gods which govern the world.*† And the reason, why the same notions do not prevail now as formerly, is by no means to be imputed to a present superior strength of the natural faculty or genius, in which perhaps few of the moderns would pretend to vie with some antient sages; but to the light of the gospel itself, which has induced another mode and habit of thinking, even in the world at large, and ruined (what philosophy never could) the pageantry and veneration of idols.

Though the ingenious *Greeks* were forced to submit to the arms of the more powerful *Romans*; they, in their turn, subdued their conquerors, in those matters which relate to mind, and taught them philosophy and religion, with every species of refinement both right and wrong. Dr. *Leland* hath observed, that "as the name JEHOVAH found its way into *Italy* in the "most antient times, so might the notion, signified by it, be "also communicated. And indeed some *remarkable traces of* "*the antient* primitive religion seem to have continued in *Italy* in the first times of the Roman state."‡ The learned Bp. *Huet* has taken some pains to point these traces out.§ Among the rest, the idea of a Trinity, though sunk very low, does not seem to have been wholly lost at Rome. Their *Diana* "was called *Triformis* and *Tergemina*, i. e. *Three formed and triple*, and was represented with *three heads*; the head of an *horse* on the right side, of a *dog* on the left, and a *human head* in the

"sed in melancholy affecting airs, and consisted of lamentations "for the loss of *Osiris*, the mystic flight of *Bacchus*, the wander- "ings of *Isis*, and the sufferings of the gods." *Anal. Ant. myth.* Vol. i. p. 271. * *Nat. Hist.* Tom i. l. vii. c. 55.

† Wisd xiii. 1, 2. Vol. i. p. 445. Note.

‡ *Advantage, &c. of the Christ. Revel.*

§ *Dem. Evang.* Prop. iv. c. 9.

midst; whence some call her *three headed and three faced.* Others ascribe to her the likeness of a dog, a bull and a lion. *Virgil* and *Claudian* also mention her *three countenances.*"* This was a still more remote corruption of the *Egyptian* theology. *Proserpine* was another three-headed idol of Rome. She is made to say of herself; "I am called of a three-fold nature, and also *three-headed.* Many and various are my forms, and three my symbols. I bear three similitudes, or images, of the earth, the air, and fire."† What *Seneca* says upon this subject, may serve for an epitome of the old *Roman* creed. *Id actum est*, &c. "Believe me (says he, in his book inscribed to "*Helvia*) this is done by HIM, whoever he was, that formed "the universe, whether the ALMIGHTY GOD himself or the "incorporeal REASON [for so the *Latins* translated the Λογος] "which was the *artificer* of those vast operations [the δημιεργος "of the *Greeks*, and the ALL-CREATING WORD of the Chris-"tians; John i. 2.] or the DIVINE SPIRIT, diffused through "the least as well as the greatest of all things."‡ This may be ranked amongst the highest efforts of philosophy; but how inferior to the plain and precise information of the gospel, the slightest inspection of the Bible may discover.

The corrupted notion of a Trinity spread from *Egypt* or the *East*, farther westward or northward, than merely to *Greece* and *Rome*; for *Philastrius* tells us, under the article *Heliognosti*, that the *Celts* learned the principles of religion from *Hermes Trismegistus* (and, most likely, this capital principle of *Hermes*'s theology among the rest,) but with this superluous canon, "that, next to the omnipotent GOD, the *sun* was to be worshipped and adored by all men;" probably, as the visible image of the Deity. The *Vandals*, however had a god called TRIGLAF, who was represented with *three* heads; which proves that, barbarians as they were, a vile abuse of the doctrine had been transmitted even to them. RODIGAST was a *German* idol of great antiquity, which bore a *man*'s, an *ox*'s, and an *eagle*'s head; and this symbol might, perhaps, intend *wisdom* by the *man*, *light* by the *ox* (so *Moloch* with an *ox*'s head denoted the illumination of the sun,) and *omniscience* or *sperpicacity* by the *eagle*. "TRIUM DEAT, or *Lord in Trinity*, was worshipped in a most magnificient temple at *Upsal* in *Sweden* with human sacrifices (only indeed on extraordinary occasions;) and was, in general, acknowledged *by all the northern heathen*, from whom we [*Englishmen*] ourselves are descended."§

* TOOKE's *Pantheon*. PARK. *Heb. Lex.* p. 413.
† Ibid. p. 414. GYRALD. *de Diis Gent.* Synt. vi. ‡ *Ad Helv.* c. viii.
§ Ibid p. 414. MORTRAYE's *travels*. Vol. ii. p. 357.

Together with these opinions about a Trinity, the northern nations had a belief of *other* gods: And Dr. *Hyde* (in his *Rel. Vet. Pers.)* gives some solid reasons to conclude, that even the *Teutones*, *Germans*, *Swedes*, *Goths*, *Danes*, &c. derived the greater part of their idolatry from the *Egyptians*. Some of them might possibly receive it from the *Thracians*, and these from *Sesostris* or *Sesoosis*, the most powerful of all the *Egyptians kings*, when he extended his conquests into *Europe*, and particularly erected the trophies of his victories in *Thrace*.* These *Thracians* had certainly among them some vestiges of this antient doctrine, and had even retained the antient name. Their word *Cabirim* was evidently the same with the כאבירים of the *Hebrews*. God himself is named אל כאביר *Al Cabir*, in Job xxxvi. 5. And from this usage of the true believers most probably arose the idolatrous abuse of the term among the heathen. However from the common resemblances which the imaginary deities dore to each other, there is reason to believe, that these corrupt figments of a *triune* God (for it should be observed, that all the *three* heads of the several idols were placed upon *one* trunk or statue) were deduced from one common source; nor can we find a more probable one for the corruption, than that of *Egypt*, nor for one more likely to be the original than the *cherubim* of the *Hebrews*. It was extraordinary, that the whole world, for many ages before CHRIST, seemed to have the strongest persuasion, that there was a *plurality* in the divine essence, which they grossly abused to idolatry: And, it is equally remarkable, that, since the advent of the Redeemer, it should be as prevalent a persuasion with many, that GOD *cannot* exist but in an undistinguishable unity. This last persuasion is the first *axiom* of the *Mahometan* creed, which has now possessed a considerable part of *Asia;* and it is also the fundamental position of the *deistical* opinion, which lurks, like a latent poison, in every region of *Europe*.

If we look again to the more *eastern* world, we shall find, that some evident traces of the same tradition, respecting a Trinity, did not only long prevail, but are also still prevalent among them. *Julius Firmicus*, treating of the profane religions, says, that all the *Persians*, and their *magi*, pay a great respect to *fire*, thinking it to be the first of the elements (or, probably, *that* by which the Creator produced all other things); and that they distinguished JOVE [or the Deity] into two distinct powers, male and female, setting up the image of a woman *(triformi vultu)* with a *triple face*, and calling this Deity MITHRA.† *Selden* plainly intimates, that this TRIPLE

* DIOD. SIC. l. 1.

† Was not *Baal-Shalisha*, the *three fold Baal*, (2 Kings iv. 22.) so called by the *Canaanitish* idolaters from a worship, instituted

MITHRA of the *Persians*, with its mysteries, bore a sacred allusion, and had some more holy origin, than the commonly received one of an astrological distribution of the hours.† And what allusion could it otherwise bear, than to the doctrine of which we are treating?‡ Especially, when it is considered, that the *Chaldeans*, their neighbours, if not their præceptors, asserted three beginnings, which they called *Ormases*, *Mitris*, and *Ariminis*; i. e. *God*, *mind*, and *soul*.

These *Persians* were so named originally, it is said, from *Perez* or *Parez* the *sun*; which they also worshipped under the title of *Zor-aster*. "They have been at different æras there, similar to that of the *triple Mithra* in *Persia*? There was indeed a region named *Shaliska*, in which probably this city was situated; but the name for both the one and the other, seems to have been imposed, as usual, to mark some particular tenet of idolatary, maintained in them. † SELD. *Prol. Cult.* &c. c. 3. ‡ "We "may reasonably conclude (says the learned CUDWORTH) *Int. Hist.* "b. i. c. iv.) cited by GALE in his *Court of the Gentiles*. Vol. iv. "p. 386) that what *Proclus* asserts of this trinity, as it was con- "tained in the *Chaldaic* oracles, to be true, that it was at first "θεοπαραδοθω θεολογια, *a theology of divine revelation*, or *a divine ca- "bala*, viz. amongst the *Hebrews* first, and FROM THEM AFTER- "WARDS COMMUNICATED to the *Egyptians* and *other* nations. How- "ever, as this *divine cabala* was but little understood by many of "those who entertained it among the pagans, so was it by divers "of them much depraved and adulterated. For the pagans uni- "versally called this their trinity, *a trinity of gods*, τον πρωτον, τον "δευτερον, και τον τριτον θεον, *the first, the second, and the third god*. "Whence the direct design of the Platonic trinity was nothing "else but to lay a foundation for infinite *polytheism*, *cosmolatry*, "and *creature worship*. And the pagans, who so much cried up "the Platonic trinity, were the only public and professed cham- "pions against Christianity." To this may be added a just remark by Dr. *Cave* in his *Lives of the Fathers*. "Although (says "he) the *antient* doctrine of the *Platonic trinity*, asserting *three* "divine *hypostases*, the τἀγαθον, the νους or λογος, and the ψυχη; all "eternal, necessarily existent, undestroyable, and in a manner in- "finite, and which had a common το θειον, or deity, (though this "scheme, rightly stated, gave little, if any, encouragement to the "principles of *Arius*:) yet the *junior Platonists*, out of spite to "Christianity (to which the OLD SCHEME did too near approach) "began to depart from the *antient* doctrine of *Plato* in this mat- "ter, stretching the differences and gradual subordination, which "the elder *Platonists* had amongst the *hypostases*, into too wide "a distance; particularly they made the third *hypostasis* to be "ψυχη εγκοσμω, the immediate soul of the world, informing and "acting all parts of the creation; thereby blending God and the "creature together, or rather debasing the Deity into the rank of "creatures." *In vit.* Athan. § i.

greatly distressed and persecuted; and especially upon the death of their last king *Yesdegerd*. Upon this account they retired into *Gedrosia* and *India;* where people of the same family had for ages resided. They carried with them some shattered memorials of their religion in writing, from which the *Sadder*, *Shaster*, *Vedam*, and *Zandavasta* (the books of their religion) were compiled. These memorials seem to have been taken from *antient symbols ill understood;* and all that remains of them consists of extravagant allegories and fables, of which little can now be decyphered. Upon these traditions the present religion of the *Brahmins* and *Parsees* is founded."*

* BRYANT *Anal* Vol. ii. p. 108 Since the first edition of these Essays, an extraordinary work hath appeared, entitled, "a Code of Gentoo Laws, or Ordinations of the Pundits, from a Persian translation, made from the original, written in the Shanscrit language."—The *Pundits* are the learned Bramins of *India;* and the *Shanscrit* or *Sanskretam* is the dead language, in which the antiant religious books of the *Hindoos*, or Indians of the Mogul empire, are written.

The original books, containing their text, are four, and are called *Beids* or *Vedes:* and these, with various commentaries upon them, are received as the *Shaster*, or scripture, of the *Hindoos*.

From these commentaries a compilation, chiefly relating to jurisprudence, was made in the years 1773, 1774, 1775, under the auspices of Mr. *Hastings*, governor general for the East India Company in *Hindostan;* which compilation was printed at London in 1776, under the above title of a "Code of Gentoo Laws, &c." though not published till lately for general sale.

To this volume is prefixed a long and labored discourse by the translator, which though it merits more animadversion than can be given here, ought not to pass wholly unnoticed; as it contains something more than an implied attack upon divine revelation under a plausible and avowed defence of the authenticity of the *Hindoo* scriptures.

He tells us, from the Bramins, that these Beids were delivered by *Brehm*, *Brimba*, *Bremah*, or God (which name possibly owes its origin to the Hebrew אב-רם. or, *high father:*) but *when*, *to whom*, or *where*, they were delivered, we must be content to remain in the dark. However, to give us some ability to guess at the *time*, we are informed, that *one* of the commentaries upon these Beids, called *Munnoo*, was written by a person of that name, at the express command of God, upon the expiration of ten thousand and ten years of the *Suttee Jogue;* that is, only seven millions one hundred and ninety four thousand, nine hundred and ninety nine years ago. What period of time, then, must be assigned to the *Beids* themselves? Perhaps *European* arithmetic could not enumerate the date. One thing is obvious; they must have been written upon rare materials, and have been preserved wonderfully well, through such an incomprehensible train of ages.

This religion, the orientals themselves impute, as to its connection and present establishment at least, to *Zerdusht*, (or *Zoroaster* of Dr. *Hyde*) who lived in the reign of *Gushtasp*, or *Darius Hystaspes*, about 500 years before Christ. But their accounts are so interlarded with romance and absurdity, that it is hard to see what may be depended on for truth. Dr. *Hyde*, and the authors of the antient universal history, have bestow-

The word *Suttee-Jogue* will perhaps appear strange to the reader, and so possibly may its signification. We are told, that these *Hindoos* divide the durarion of the world into four *ogues* for ages. The first of these they call *Suttee-jogue*, which lasted 3,200,000 years. Under this age the life of man extended to 100,000 years. The second age, with another barbarous name, took up 2,400,000 years; and then men lived to 10,000 years. The third age continued 1,600,000 years; under which the length of human life was reduced to 1000 years; and the fourth age, under which we live, and which began about 5000 years ago, is to remain 400,000 years, affording to man's life only 100 years.

To this well calculated chronology they have annexed, as it justly deserves, a geography equally ingenious and defined. They inform us, that there are seven *Deeps*, that is, lands or continents, and that each of these is separated from another, by an "almost infinite" ocean. The length and breadth of the first Deep or land, they state at 400,000 *Cose;* that is, between 7 & 800,000 of our miles; the length and breadth of the next land, at twice as much; those of the third land, at four times; and so in progression to the last, which they extend to sixty four times as much as the first, or to above 50 millions of our miles. The sum, therefore, of all these lands, amounts to about one hundred millions in length and breadth of British miles, without reckoning the almost unbounded oceans which separate and surround them. This correct admeasurement they are pleased to give us of this earth, on which we live: and a very proper one it is to accompany an *Hindoo* chronology, which is to be brought forward for the disgrace of the Bible, and of which the translator has the goodness to assure us, "That the world does not NOW contain annals of more indisputable antiquity than those delivered down by the antient Bramins."—But, why this kind information? Who can doubt it? The chronology and geography of these good people speak loud enough for themselves.

It is but fair, however, to look at another account. A M *du Perron*, who made a voyage to *India* upon a literary motive about 25 years since; and who delivered his account of it to the Royal Academy of sciences at Paris, in May, 1762, informs us of persons *well skilled* in the *Shanskrit* or *Samskretam* language, and also of a *perfect translation* of the four *Vedes* or *Beids*, made about 230 years ago, by one *Abulsazel*, and which four *Vedes*, as the Bramins told him, were *composed* by *Kreschnou* about 4000 years before. On the other hand, our translator, after telling us, that no Bramin of those who compiled this code, would give him any instruction in

ed much pains upon this subject; but with all their partiality to the *Persians*, they found it difficult to put a tolerable face upon their principles, obscured as they are with error and dis-

the *Shanscrit* dialect (which code being finished in 1775, and the preface to it written in the same year, the author, by his own confession, could then know but little of the matter by any other means,) acquaints us, "that *very few* of the most learned Pundits, [or Bramins,] and *those only who have employed many years of painful study upon this* ONE *task*, pretend to have *the smallest knowledge* of the originals, which are now also become *extremely scarce* and difficult *to be found.*"——The learned gentlemen must be left by themselves to reconcile these contradictions. All that needs to be observed at present is, that the last reporter had courage enough, with a wretched compilation from books of this sort, which are scarce to be found, and which when found, are not to be understood, and of which confessedly he knows nothing himself, to attempt the authority of the holy Scriptures, which he most certainly does not understand, and to insinuate their fundamental derivation from his *Hindoos*, whose "most deplorable ignorance" upon another occasion, he is constrained to lament, and of which he himself hath given very sufficient proof in the publication before us.

The compass of a note will not allow us to expose the wild futility of the parallel, which this translator seems very desirous of drawing between *Moses* and the *Shaster*, nor to add more upon this head, than to observe the odd method he has chosen of confirming the antiquity of the *Hindoo* writings by proofs drawn from those of *Moses*, whom he affects to treat as a mere *modern* of yesterday, but whom notwithstanding, with a peculiar consistency, he calls "ONE of the FIRST of KNOWN legislators."

We may congratulate, however, our modern free-thinkers, that they have now obtained a bible of their own, which, in point of antiquity at least, claims the precedence of any other in the world. Here is "length and breadth" enough for all their "enlarged and liberal" notions; and here they may insult over the fetters of those mean and pitiful truths which have confined the "vulgar," the "ignorant," and the "superstitious" of mankind. Dr. *Toulmin*'s spacious idea of the world's primæval existence, almost equal with Deity itself, hath now something more than naked *theory* for its support; and a laudable degree of faith in *Munnoo* or *Jage-Bulk* [i. e. commentaries upon the *Vids*, the first written (say the Bramins] above 7, and the last almost 5 millions of years ago,] may inspire an increasing degree of confidence in laughing down the silly prejudices and narrow conceits of Christianity, which certainly cannot vie with the majestic antiquity of the *Suttee-Jogue*.

If it were possible to survey with gravity this despicable farrago of absurdity, immorality, and falshood; or to view, without pity, the misapplication of the fine talents in the preface, or to consider, without horror, the drift of the whole, so far as relates to an attempt upon the fundamentals of divine revelation; one might discover even here some wretchedly mutilated deductions, either from

gusting as they ever will be from the vein of foolery which runs through them. Indeed far more difficult was it for the latter set of authors especially, (or rather for Dr. *Campbell*, who is said to have written the article of the *Persians*) to re-

Moses or the *patriarchs*.—But they are not worth stating, and, if they were, Bp. *Huet* hath done it already. (*Dem. Evang.* Prop. iv. c. 6) When the reader can swallow the doctrine, that, in days of yore, men lived 100,000 years; that the human soul frequently migrates into the bodies of dogs, cats, lice, and fleas; that the highest degree of blessedness is prepared for those widows, who voluntarily burn themselves with the bodies of their deceased husbands; and that God takes pleasure in the contradictory religions of the world, or, in other words, that he delights in *falshoods*, since only *one* of these can be *true*; he is perfectly qualified to renounce the Christian Bible, and to adopt this wonderful institute of divinity and jurisprudence in its stead.—We Europeans are much obliged to these gentlemen of the East. They import for us tea to strengthen our constitutions; and they bring over, and print with great care and expence, and highly recommend, the stupendous doctrines of the *Shaster*, to enlighten and invigorate our minds.

Since the above note was written, another work hath been published from the same quarter, entitled *Bhagvat-Geeta*; which may serve as a "curiosity" indeed, and so might any other fable, equally destitute of truth and common sense; but when it is presented to us (however coverily expressed) as an affair which claims a parity with divine revelation, and which virtually goes to the entire denial of it by its doctrines and pretended antiquity; it cannot "exact the allowance, which the recommender requires to be given "for its "obscurity, absurdity, barbarous habits, and perverted "morality," but must share the common portion of all extravagant impostures—the contempt and detestation of serious and thinking minds. Nor, after *such* a claim as this, which the recommender himself makes of "every reader," can one find without amazement in a few lines afterwards, that this wild farrago, requiring so large an allowance of common patience for its *obscurity*, *absurdity*, *barbarous habits*, and *perverted morality*, should be styled, and by *him* too, a performance "of a sublimity of conception, reasoning, and diction, almost unequalled; and a *single* exception, among all the known religions of mankind, of a theology ACCURATELY corresponding with that of the Christian dispensation, and MOST POWERFULLY illustrating its fundamental doctrines." Is it possible for a man to speak thus of the same work, within the compass of three pages? Candor requires us to believe, that Mr. H. had no Bible at *Banares*, where this strange eulogium was written, or that the distraction of affairs did not allow him leisure to read it.

How much like to Christianity *Brahminism* is, the reader may perceive by the following principles extracted from this *Geeta*.

It asserts the eternity of the soul *a parte ante*, and its transmigration through an endless variety of bodies, p. 35. and 67. It calls that a "despicable weakness," which hesitates to murder in bat-

concile their religious system with common sense, than to shew an excellent instruction from (what he was pleased to call) "out-of-the-way notions relating to cleanness and uncleanness in meats," which God himself had instituted, and which no real Christian therefore, knowing the intention of them, could have ventured to have sneered at or condemn. In the following emblem of the Deity, (whom the more antient *Persians* styled *Azon*, the *sun*, which they believed was his symbol or visible representative) taken, among others, from the noble ruins at *Istachar* in *Persia*;* we may perceive a strong resemblance to the symbol of the *sphere*, *serpent* and *wings*, used by the antient *Egyptians*,† for the same purpose.



tle, "tutors, sons and fathers, grandsires and grandsons, uncles and nephews, cousins, kindred and friends" p. 31. and 34. It commands, that the gods be "remembered in worship," who will "grant the enjoyment of wishes," p. 45. It assures, that among the worshippers, "who, by their particular modes of worship are purified from their offences," are some, who "sacrifice their breathing spirit, and force it downwards from its natural course;" i. e. break wind backwards; "whilst others force the spirit which is below, back with the breath;" i. e. belch upwards; and "a few, with whom these two faculties are held in great esteem, close up the door of each." p. 54, 55. That God is universal nature or matter; earth, water, fire, air, &c. p. 69, 70, 85, &c. That the man, who offereth his own works to God, "by that means obtaineth perfection." p. 130.

These are among the "doctrines, which (says Mr. H.) however speculative and subtle, as they possess the advantage of being derived from a source free from every adventitious mixture, may be EQUALLY *founded in truth*, with the most simple of our own" The obvious intention of this expression, however attempted to be disguised will be probably apparent to any reader. We have, however, scepticism and infidelity enough already in *Europe*, without these extraordinary importations from the East.

* BRYANT. Vol. ii. p. 121. † *Sup.* p. 504.

The *Persians* and *Egyptians* seem to have meant, by their respective types, one and the same doctrine.* Nor is there any material difference in the representation, excepting the addition of the *human form* in the *Persian* circle; which addition might probably arise from an abused tradition of another truth, *That man was created in the image and likeness of* GOD.† ——The *Wisdom* or *second* person might also be alluded to in this, as well as in the *Egyptian*, symbol, under the delineation of the *serpent*;‡ and from a like abuse of divine revelation. In the holy Scriptures we find the serpent used as a type of the WORD, *who was to be made flesh:* For *Moses* lifted up the serpent in the wilderness, in reference to the lifting up of *Jesus* on the cross for his people's salvation. It is not probable, that *Moses* should erect this serpent as a *talisman*, or in allusion to any *Egyptian* rite (as some have supposed;) because this was done by the express command of GOD, who, as

* In some old *Persian* temples, a figure of the Deity is frequently described, similar to that in the plate, near to which the figure of a globe is exhibited to represent the sun, and under both stands a hierophant, or priest, arrayed exactly agreeable to the figure in the image of the Deity, before an altar of fire. Several representations of this kind are to be found in Sir *John Chardin's* voyages, and in *Bryant's* analysis of the antient mythology. Now, we are told by *Eusebius*, that the hierophant in the mysteries put on the habit of the *Demiurgus*, or the God who created the world. And if not only the *serpent*, but also the human figure with which the serpent is conjoined in the above representation of the Deity, be, as it is here conceived, intended to express the *second* person, who was to *assume man's nature*, and *by whom*, the Scripture informs us, *the world was made;* it gives a striking proof, that a tradition, as well concerning the true *Demiurgus*, or *Messiah* in the *likeness of sinful flesh*, as concerning the doctrine of the Trinity with which it is necessarily combined, subsisted very *early* among the *Persians*, and (however corrupt, yet) more *purely* than in after times. It also proves, that the *Persians*, as well as the *Egyptians* and *Greeks*, had, in the very same kind, *corrupted their ways*, and exhibited their material sun, rather as a representative than an emblem of the great Sun of righteousness, to which they consecrated fire, as an oblation the most analagous to his own nature. Thus, as we find by an inscription on an *Egyptian* obelisk, the sun was styled *Khnus tης δικαιμενης*, "the framer or opificer of the world." The consequence was, the representative became the object of worship, and the antitype was forgotten. EUSEB. *de præp. Evang.* l. III. c. 12. Dr. LELAND'S *Advantage, &c. of the Christ. Revel.* Vol. i. p. 229.

† Gen. i. 26. ‡ Even *Maximus Tyrius* says, *Serpens commendabatur gentibus, ut* NUMINIS SYMBOLUM. Diss. 38 apud HOFFMAN. *Lex. Univ.* in verb *Serpens*. And just afterwards *Hoffmann* adds; *Hodieque Peruanos colere iridem cum duobus a latere serpentibus*, Divinitatis Symbolo, *tradunt indicarum rerum scriptores*.

we have before remarked, instituted many ceremonies of the law, in direct *opposition* to the idolatries of the heathen.* The *wings* in this, as well as in the *Egyptian* scheme, seem a third abuse of a further revealed truth, which could not have been known but by revelation, and may refer to a corrupt tradition concerning the SPIRIT of GOD, *moving*,† *flying*, or *brooding*, *upon the face of the waters*. They, who would read more of the *Persian* notion of the Trinity, and their *triplasian*, or three-fold, *Mithras*, may find a large account in *Cudworth's Intellectual System*. B. i. c. 4. We shall only add, agreeable to the sentiment of the learned Selden, that it evidently related to that antient notion of a Trinity, which more or less hath pervaded the whole world; but which these derived, most probably from the Jews themselves (for their *Zerdusht* is thought to have been one) at so late a period, as four or five centuries before Christ.

The *East Indians* have an idol with *three* heads upon *one* body, (the description of which is well known) in great veneration among them, called JACKERNATS, or JAGÀRYNATS; and the yet more eastern *Chinese* have another, nearly similar in form, which they name SAN PAO, and which, as it affords an idea, though a vile one, of the Trinity, is thought by some (says Dr. *Hyde*) to be a relick of Christianity formerly received among them. If, by Christianity, he means the patriarchal religion, the opinion is highly probable. The *Chinese* have also an idol, called *Tien-chu*, the same with *Baalsamen*, *Lord of heaven*, and another called *Shangh-Ti*, which is rendered, *Supreme governor of the universe*.‡ Whether *Shangh-Ti* be a corruption of the Hebrew *Shaddai*, or not; the sense

* *Maimonides*, the most learned of all the Jews, confessed, that he should have been ignorant of the *reason* of many institutes in the law, but for his knowledge of some heathen ceremonies to which they were opposed. MAIMON. *Port. Mos.* a Pocock. p. 168. *More Nev.* p. iii. c. 29.

† The idea of the original word seems to be taken both from *motion by wings*, and *incubation with wings*, and has, consequently, an equal reference to pervading mobility, and generating influence. A remarkable passage occurs in 2 Sam. xxii. 11. which the translators have rendered, *He* [Jehovah] *was seen upon the wings of the wind*; but which, perhaps, might have been more justly turned, *was seen upon the wings of the* SPIRIT. The wind, and whatever might be understood by its wings, is necessarily invisible; but the sensible manifestation of JEHOVAH, with the divine SPIRIT in a *winged* form, has been made to men, and particularly at the baptism of CHRIST. The description of the divine majesty is also rendered more grand and illustrious by this translation of the passage.

‡ HYDE *Rel. Vet. Pers.* C. V.

of both is the same. They have likewise the name *Ya* (plainly from *Jah*) for one of the names of God. Their great philosopher, *Confucius*, (if his translator *Prosper Intorcetta*, a *Sicilian* Jesuit, may be depended on) in an address to his sovereign, above 500 years before Christ, urged him to the practice of virtue, from the consideration, that the value of it should not be lost, "When the HOLY ONE, WHO WAS EXPECTED, should make his appearance." From this passage, the learned *Huet* concludes, that some at least of the revelations, contained in the Old Testament, were not unknown to the *Chinese*.* And this conclusion seems corroborated by another remarkable circumstance, that *Confucius* had, (like *Moses*) 72 disciples, and that twelve of these were admitted into a closer intimacy with him than the others.† The enemy of souls has at all times employed the corruption of human nature to debase those truths, by mimicry and carricature, which were directly levelled against his kingdom, or which made a part of the kingdom of God in the world.

It must however be confessed, upon the testimony of F. *Longobardi* in *Navarette*'s account of China, that the most learned sect of the *Chinese* is composed of no other than (what would here be called) *Spinozists* or *Materialists*, and that these laugh at the Christian account of an immaterial omnipotent Deity, who created and governs all things.—Human reason is the same, whether in *Greeks* or *Chinese*, and, in both, equally lost, when it attempts unassisted researches after God.‡

The promulgation of the patriarchal religion was incontestably very general throughout the East; and there are evident traces of it, however depraved, still existing in the posterity of *Shem*. What the Abbe *de Guyon* says of the *Cingales*, or inhabitants of *Ceylon*, may be equally applied to most of the families of the East; "that the principles of revelation were "known among them for many ages before Christ." 'Tis true; some have preserved stronger memorials or traditions than others; but all the pagans, who have been tolerably known, retain some striking characteristics of that religion, which *came not in old time by the will of man, but* by the inspiration of *the Holy Ghost*.

If, from *China*, and the remotest extremities of *Asia*, we direct our course onwards, to the north-east; we shall find some faint traces of the same religion in those countries, which are supposed to have received their inhabitants from thence. Father *Charlevoix*, in the preface to his *American* Travels, proposes a curious hypothesis concerning the population of the

* *Dem. Evang.* Prop vii. sect. 32. † *Idem* Prop. IX. c. 47.
‡ See Dr. LELAND'S *Advantage, &c. of Christian Rev.*

various parts of the earth, by the descendants of *Noah*; and supposes, with some probability, that the inhabitants of *Peru* originated from the *Chinese*; while the northern Indians of *America* borrowed their descent from the antient *Scythians* or *Tartars*.* The *Eskimaux* Indians, who inhabit the coast of *Labradore*, must certainly be excepted; since they evidently are the offspring of the *Greenlanders*; as *these* likewise are derived from the people, who inhabit *Lapland*, or the northern extremities of *Europe*. And these *Laplanders* are only degenerated *Tartars*, and together with the *Hungarians* are derived originally from that great stock of population; if Pere *Hel*, the jesuit, an *Hungarian*, lately sent into *Lapland* for astrono-

* The reader may possibly be entertained, as well as informed, by the following extract from Dr. *Maty's* preface to a tract, entitled, *An Account of the New Northern Archipelago, lately discovered by the Russians*, p. 13. "From the difference in the make, dress, and "manners of the new discovered Islanders, [between *North A-*"*merica* and *Sibiria*] we might be induced to suspect, that the most "northerly parts of the new world were peopled by the most sa-"vage Asiatic Tartars, or *Tchuktschi*; while the inhabitants of the "more moderate climates, and amongst them the *Mexicans* and "*Peruvians*, were indebted for some part of their industry and "civilization to the *Tungusi* Tartars, or perhaps their offspring "the Chinese and Japonese. That these nations have in antient "times navigated to North America, has long been suspected. This "was lately ascertained by an ingenious French author, and from "the situation of the *Jeso*, *Kurili*, and other islands, is rendered "more and more probable." The Doctor subjoins in a note this author's name, with the following account. "M. *de Guignes*, in a "memoir inserted in the 28th volume of the Academy of Inscrip-"tions and Belles Lettres of the year 1757, and entitled, *Recherches* "*sur les Navigations des Coinois, due Cote de l' Amerique, & sur* "*quelques Peuples situes a l' Extremite Orientale de l' Asia*; from "the concurrent testimony of several antient *Chinese* writers, "proves, That their early navigators, after having followed the "*Asiatic* coast towards the north as far as *Kamtschatka*, which they "called *Tahan*, crossed the ocean in an easterly direction, and at "the distance of 20,000 lis, or about 2000 miles, arrived, nearly "under the same paraliel, at a country which they named *Fousang*; "being, according to them, the land where the sun rises. This "must have been the coast discovered by the Russians in 1741; and "from the new discoveries, it may be inferred, that the Chinese "were directed in that tract, by following the course of the is-"lands." Dr. *Parsons*, in his *Remans of Japhet*, supports the same hypothesis, p. 225. To their accounts may be subjoined the opinion of an *American* author. "That part of *America* next to *Asia* is said to be much more populous, than the remoter eastern provinces or kingdoms; which is a manifest indication, that this was first planted by colonies coming from the nearest parts of *Asia*, who

mical observations, may be credited.* This is said only to shew, that any traces of the doctrine of a Trinity, found amongst these people, prove both from whom they borrow their extraction, and whence they must have received their opinions. And if these people are the descendants of those, who had obtained a corruption of this doctrine; there can be no wonder, that they should copy the notions of their ancestors, and transmit their opinions, still more debased, to their own posterity. The stream of national opinions (where Providence did not interpose) has usually flowed in the channel of national population. Thus, if the *Tartars*, or these various people who inhabit that immense tract of country, from *Siberia* in the North, to *Bengal* in the South, and from the *Caspian* Sea westwards, to the wild regions of *Kamtschatka* in the East, had obtained any knowledge of this capital doctrine; the appearance of such a tenet in *America* confirms the hypothesis, that its inhabitants derived both their origin and religion from that quarter. And that the *Tartars had* obtained this knowledge, and probably from their brethren of *Tibet*, (as *these last* in antient times from their patriarchs in and about *Chaldea*), seems evident from a respectable authority. Dr. *Parsons*, in his valuable book, entitled, *The Remains of Japhet*, has obliged the world with a curious explanation, from a memoir by Col. *Grant*, of a *Siberian* (or rather of a *Tangutian* or *Tibetian*)

settled here, and afterwards spread themselves gradually over the new world: From whence we may conclude, that the bulk of the *Americans* are descended from the *Tartars*, *Siberians*, and people of *Kamtschatka*." SMITH's *Hist.* of N Jersey, printed in that province 1765. Bp. *Huet*, on the other hand, is of opinion, that the *Americans* are descendants of the antient *Phœnicians* or *Carthaginians* who passing through the streights of *Gades* or *Gibraltar*, fell into the tract of the trade winds, and were driven over to the western continent, now called *America*. *Dem. Evang.* p. 84. Edit. *Paris*, 1679, But this opinion is certainly not so probable as the other. And the same may be observed of the notion of *Arias Montanus*, *Vatablus*, &c. that *America* was peopled by *Jobab* and *Ophir*, two of the sons of *Joktan*; and that the *Ophir*, whence *Solomon* procured gold, was the *West Indies* or *Peru*, because in 2 Chron. iii. 6. that gold is called זהב פרוים *Zahab Parvim*, or *Peruim*. The recital of facts usuall requires better proofs than mere etymologies. Mr. *Bryant*, and before him Dr. *Edwards* and others, with greater probability, believe that *Ophir* was *Africa*; which belief is farther confirmed by the great quantity of *almug* trees (a species of cedar so called from its incorruptibility) brought from thence, as it could never answer the purpose of a remote American voyage to load the ships of those times with timber.

* Ann. Reg. for 1774. p. 103.

medal in the cabinet of the present empress of *Russia*. The design of this medal exhibits the idea, which the *Lamas*, or high-priests, of the country called *Tibet*, have, beyond all memorial among themselves, entertained of the Godhead. The whole relation, interesting and ingenious as it is, of this remarkable fragment of the antient patriarchal religion, is too copious for an insertion into this Essay; and therefore the inquisitive reader must be referred to the book itself. Upon one side of this extraordinary medal is a representation of the Deity (like a German *Triglaf* or *Rodigast*) with *three heads* upon *one body*, evidently designed to convey their notion of a Trinity in unity. Upon the reverse is an inscription, which the learned officer, who is said to be well skilled in the *Magogian* language, has thus translated into Latin: *Alma Imago sancta* DEI *in* TRIBUS IMAGINIBUS HISCE; *colligite sanctam Voluntatem Dei ex illis: Diligite Eum:* "The pure holy image "of the *Deity* is under *these three forms:* Gather ye the holy "will of GOD from *them;* and love *him.*"—"They hereby "acknowledge *one Divinity*, which consists of *three persons*, "equal among themselves, each of infinite wisdom and power: "All three of a beneficent nature, inseparable in one Spirit, "constituting but one being, infinitely wise and powerful, the "Creator and Ordainer of all things."*

The same learned officer, in his ingenious memoir, quotes from *Strahlenberg*, that the *Tartars* called *Jakuthi*, who are idolators, and the most numerous people of all *Siberia*, adore one only invisible GOD, under three different denominations, which are, ARTUGON, SCHEUGO-TEUGON, and TANGARA. By the *first* is understood, *the Creator of all things;* by the *second*, *the God of armies*, or the power over all; and by the third, *Love*. These Tartars are believed to be of one origin with those of *Tibet*, under the dominion of the *Lama*. Dr. *Parsons*, with great reason, supposes, that they all are descendants from *Togarmah*, one of the sons of *Gomer*, and that they obtained their knowledge of the TRINITY IN UNITY from the first patriarchs.†

We come now to a country, long unknown, and known even now but imperfectly; but where also we shall find some obscure traces of this great principle of revealed religion. Over and above a thousand ridiculous idols, and the same notions concerning the deity of the sun, moon, and heavenly bodies, in common with the people of *Asia*;‡ the *Peruvians* had an idea of a Trinity in the divine nature, (at least when the *Europeans* first came amongst them,) which they worshipped

* C. vii. p. 184. † Ibid. p. 191. ‡ Wisdom xiii. 1, 2.

under the symbol of the sun with *three* heads.* This probably was the idol, which *Acosta*, in his account of *Mexico* and *Peru*, says the inhabitants called TANGA-TANGA, and which they affirm to signify *One in Three*, and *Three in One*. They had likewike an obscure tradition concerning the deluge itself; some certain indications of which (and consequently of its universality) yet appear, according to Don *Ulloa*, upon the mountains of the *Andes*, in *South America*. They also used human sacrifices, as the *Ammonites* immolated their children to *Moloch*, and even practised circumcision. *Martyr*, *Lerius*, and *Horne*, who treated of the discovery and history of this vast continent, are cited by *Witsius*, to shew that many circumstances of the Christian religion, and the doctrine of the TRINITY in particular, were found among the *Mexicans*, *Brasilians*, and other nations, when the *Europeans* first came among them.† Bishop *Huet* has also collected many authorities, which seem to prove the derivation of many notions, if not from *Moses*, at least from a source of high antiquity.‡ To this may be added the account of *Miguel Venegas*, who, in his History of *California*, speaking of the ignorance of the aboriginal inhabitants, says, that there was however among them "a "series of speculative tenets, which must surprize his read-"ers." For they not only had an idea of the unity and nature of GOD, as a pure Spirit, and likewise of other spiritual beings; but also some *faint* "*glimmerings of the* TRINITY, "the eternal generation of the *Logos*, and other articles of the "Christian religion, though mixed with a thousand absurdi-"ties." Vol. I. p. 88. The author supposes (though he acknowledges there is not the least trace of any circumstance, which might corroborate his supposition,) that some Christians might probably have been shipwrecked there in former times, and that they inculcated these principles. But, if that had been the case, would not the *terms used* have betrayed the matter; which (as he afterwards informs us) were widely *different?* Is it not more probable, that the notions, so resembling the *revealed*, were handed down, by oral tradition, from their ancestors, who (as *Venegas* observes from their own relation) *came from the North;* and who most likely were *Tartars* or *Scythians*, to whom they were originally transmitted from the *earliest* ages?

From the whole, we may naturally conclude, that, as the doctrine of the Trinity could not have been the result of hu-

* "When the *Spaniards* got access to the western world, there "were to be observed many *rites* and many *terms*, similar to those "which were common among the sons of *Ham*;" the antient idolaters. BRYANT'S *Anal. Ant. Myth.* Vol. ii. p. 50.

† *Misc.* Vol. ii. Exerc. 13. ‡ *Dem. Evang.* Prop. iv. c. 7.

man *reasoning*, whether the reasoning faculty be depraved or not; so, much less could it have been the issue of a general *agreement* in reason, through all these different nations of the world. The mere common sense of mankind must have led them a contrary way. But, admitting that the doctrine was revealed (as we have attempted to shew) to the first patriarchs; that they declared it to their posterity; that some of their posterity depraved it; and that succeeding generations disseminated the corruptions of that and other doctrines over the habitable world; we then perceive probability founded upon fact, declaring the origin of all the false religions, which have ever existed among mankind.* Upon this ground, likewise, we can see the reason of that correspondence and relation, which all the corrupt systems have ever borne to each other, and which prove their mutual departure from some common and established truths, originally held among them. Thus the very sins and depravities, the superstitions and idolatries, and even the opposition and enmity of men; are turned, by the wisdom of GOD, into a testimony to the truth of his word; and serve, like the dark shades in a beautiful painting, to heighten and embellish those objects, which themselves could never delineate or pourtray.

If, as the Scriptures assure us, man by his utmost wisdom could never know GOD (and, indeed, in the reason of things, "What is infinite, as *Tertullian* observes, can only be known to itself;") it is impossible, that he should know the *mode* of his existence. Even Sir *Isaac Newton*, in his celebrated definition of the Godhead, is obliged to own, "That he exists "and acts after a manner entirely unknown;" which concession, how much it must weaken any *rational* investigation of his nature, needs not many words to determine. The true knowledge of GOD, in any case or to any degree, must therefore have been the effect of his divine revelation. And if this position be (as it certainly is) as true as the Bible; we may then safely assert, as a collateral maxim, that idolatry not only consists in worshipping that for GOD, which is *not* GOD, but also in attempting any idea of his nature, *contrary* to what HE himself hath revealed. Our present *deists*, therefore, and all

* What Bp. *Stillingfleet* said of the antient heathen history, may at least with equal truth be applied to the antient heathen religion; "That there was a certain ORIGINAL and GENERAL tradi-"tion *preserved* in the world concerning it; that this tradition "was *gradually* corrupted among the heathens; that, notwith-"standing this corruption, there were sufficient remainders of it "to evidence its *true original*; and that the *full* account of this "tradition is ALONE *preserved* in those books we call the SCRIP-"TURES." *Orig. Sacr. l.* i. c. i. §. 14.

who derive their notions of the Godhead from the low and depraved conceptions of their own minds, are as much guilty of this offence against their Creator, as the older heathens themselves. If two of these people should offer each a definition of the Deity, according to their respective judgments and opinions; it is no more likely that they should *exactly* agree, than any two of the antient philosophers upon the same subject. Thus, *Maximus Tyrius* himself, in treating of *Plato*'s notion of the Godhead,* acknowledges, that scarce any two persons (among the heathens) have thought alike upon the subject. And if they do not *exactly* agree; who shall *arbitrate the difference?* Shall *another* man's reason? Shall the reason of a *thousand* men?——These could, at best, only prove that *one* must be in the *wrong*, without being able to give an infallible determination, *which* of them is in the *right*. They might do worse: By taking the erroneous side, they would strengthen the mistake in others; and yet be utterly incapable of discovering or correcting it in themselves. They might pull down indeed; but are by no means able to build up. Upon this ground too, is not the Deity made to be just what his creatures *think* of him? And suppose, on this *uncertain* plan (to say the best of it,) one or many of these *think amiss*, and offer worship to what has consequently no existence but in their own ideas; is not such a deity an image of the brain; and is not such worship direct idolatry? Were not the gods of the heathens just such creatures of fancy? And is not such service as much of the *essence* of superstition (though perhaps more refined, and refined too by the abused aid of revelation itself,) as the *Egyptian* adoration of a dog or an onion? It is a matter of perfect indifference, what false god, or idol, men worship; when they have not grace enough to worship the true.

But, as none can say, without rashness and folly, that GOD *cannot* exist in the mode, which he has revealed; how can any, without presumption and pride, pretend to define the mode, in which he *must* exist, or establish, from their own heads, any postulatum or dogma about it? "Suppose a man should, says Dr. *Jonathan Edwards*, from the observation which he hath made of *plants*, pretend to make a judgment of the nature and faculties of *animals*, and thence should conclude, that it is absolutely impossible that such and such powers and properties should be found in *animals*, because they imply a plain contradiction to the nature of *plants;* would not every man at first view discover the absurdity, and laugh at the folly of such argumentation? And yet men may as well do so, as argue from *body* to *spirit*, and from FINITE to INFINITE."† However,

* *Diss.* i. † Pres. against Socin. Part iv. p. 43.

supposing, for a moment, that reason is sufficient to ascertain the mode in which the *Author* of all things exists; it must then be confessed, that it is certainly equal to the task of ascertaining and defining the mode of existence in the *things* themselves. If it can rise to explore the summit; surely it is high enough to survey the base. But every body feels, and most people have sense enough to own, the utter imbecillity of the human mind to investigate the essence of even what is familiar to the senses, and the object of constant inspection. The acutest philosopher and the most ingenious naturalist are wholly unable to define the constituent particles of a straw beneath their feet, or the minutest atom that floats in the air, or the manner of their own spirits' action upon their own bodies. The learned and the ignorant are equally puzzled upon the most insignificant subjects of sense; and, as they ascend higher, either to the modes of animal life, or to the subtle phœnomena of nature, they find the scale of reason declining in its use; till they are obliged to own, that it can no more scan these *arcana* of God, than the puny extensions of human geometry can demonstrate the proportions and arrangements of an infinite world. Wise men must take God at his word even in these things; and especially as their natural sense yields no contradiction to what he has revealed concerning them. They see, even in this case, the necessity, and feel the benefit of a divine revelation. But if the wisest of men can neither trace out, nor explain by their own powers, the secondary causes, and those which are applied to inferior things; with what face do our minute philosophers, or reasoners, or deists, pretend to draw the line of *their* judgment, upon the great cause of causes, and the unsearchable author of all things?

Were it not for extending this Essay to a still greater length than was at first designed; we might, and perhaps not unprofitably, direct our attention to the uncorrupted knowledge, which the true believers, from *Abraham* down to *Christ*, possessed of the Trinity in GOD. If *Plotinus* could say, "That this doctrine of a Trinity, FATHER, MIND, and SOUL, "was no late invention, but *an antient tenet*," corrupted as it was by the heathens themselves: Surely it may be expected, that this truth of GOD must remain much more uncontaminated among his own people.—But this deduction is rendered almost unnecessary here, since many proofs of it, from the sacred writings, have occasionally appeared in the several parts of this Work. The Christian reader will perhaps excuse the detail already given, when it is considered, that the doctrine before us is of the utmost consequence to the very being of all religion and revelation from the foundation of the world. For, if there be not *three persons*, or *hypostases*, in the divine es-

sence; *Jesus Christ* could not be IMMANUEL, GOD WITH US, or that *divine* Saviour, which patriarchs and prophets, as well as himself and his apostles, declared him to be. And if he be not JEHOVAH in our *nature*, then the whole of religion, both under the Old Testament and the New, is not only the most daring illusion that ever was passed upon mankind; but there is not a single man upon earth, who has the least solid ground to expect hereafter a life of immortality. In that case, we might dream over what heathens have dreamed before, and live and die as uncertain and hopeless as they. *Luther* said of the doctrine of justification by faith alone, that it is *articulus stantis vel cadentis ecclesiae*, "An article on which the church stands or falls;" and we have equal reason to conclude, that, upon the doctrine of the *Trinity*, and of the *proper divinity* and *co-essentiality* of *each* of the three persons in it (as exhibited in the Bible), all our hope as men, and comfort as Christians, either rise into everlasting joy, or vanish away like a dream.

In addition, then, to the preceding pages, it may be permitted us to subjoin a few reflections (and those as short as possible) upon the *divinity* of our great Redeemer; that other *pillar and ground of the truth*, against which *the gates of hell* (if GOD be true,) however they may "grate harsh thunder," *shall never prevail.*

The proof of CHRIST's divinity hath been attempted in the preceding Essays, from the *names*, *titles*, and *offices*, which were revealed from time to time concerning him, in the *Old Testament*, by the SPIRIT of GOD. And these names and titles, exclusive of the legal œconomy (which was only a further prophecy, declaration, or explanation of them in his gracious offices) singly and conjointly prove, that JEHOVAH was to be the MESSIAH; while, on the other hand, the facts and evidences of the *New Testament* affirm and demonstrate, that the MESSIAH was indeed JEHOVAH. The two Testaments are thus correlative, and, like our two eyes, mutually enlighten us, and assist each other. The great salvation is fully laid down in the law, or in the two books only of *Exodus* and *Leviticus*; and all the rest of the Scripture is but a glorious commentary upon these, explaining their intention, and recording their accomplishment in JESUS CHRIST. The delineation, similitude, or *form of knowledge and of the truth* was IN *the law*; and it perfectly corresponds with the *substance* which it describes, rendering the whole revelation in the Scripture THE ONE GREAT GOSPEL OF GOD.—The doctrine of the Trinity, among others, was always a part, and a most indispensable part too, of the divine foundation: For, clear and explicit as the testimony of this truth undoubtedly is in the apostolic writings; the certainty of it is no less strong in those of *Moses*

and the prophets. Were it otherwise; in what a miserable perplexity must the true believers, for the first four thousand years of the world, have remained; and what little encouragement had they to *embrace* the promises and *confess* themselves *strangers and pilgrims on the earth** (for which they are applauded;) if the power, which was to effect the blessing of redemption, had not been esteemed *divine?* But it appears that as *the* WORD *was* in *the beginning;* so he was also known by the faithful *from* the beginning.† And it must be allowed, that *Adam*, *Abel*, and all the first believers, as well as those who, after them, were *Israelites indeed*, were uniformly saved through faith in the promised *Messiah*. But how could *these* have any ground for faith, as to his sufficiency for their salvation; or how could *he* be, without idolatry, an object of their faith and joy (as in the case of *Abraham* it is particularly expressed,) unless they *knew*, assuredly, the *all-sufficiency* of his person? And how could they *then* know him; if he were not then existent, or rather *præ-existent* and *divine?* And how could he be *divine*, but in being JEHOVAH? And lastly, if they had not a knowledge of the *personality* in JEHOVAH; how could they possibly think of being reconciled to JEHOVAH by JEHOVAH, and *that*, through his assumption of *the woman's seed*, in order to perform their redemption? They had no idea of a *created* GOD, but of GOD a *Creator;* no conception of an *inferior* Deity, but of a Deity *supreme;* nor any notion of an

* Hebr. xi. 13.

† *Witsius* quotes from *Zanchius*, that most of the fathers were of opinion, that *Adam*, before his fall, frequently saw GOD in a bodily appearance, and heard him speak; and adds, that this was ALWAYS THE SON OF GOD. Just afterwards he says, "CHRIST is that "JEHOVAH, who took *Adam* and placed him in Paradise, and "spake to him." *Oecon. Fœd.* l. i. c. 2. §. 7. Indeed they might well conclude so; for, since the fall, man has nothing to do with GOD, but for his own destruction, without a *Mediator*. That great and good man, the late President *Edwards*, was of the same sentiment, and expresses it so justly, that the reader cannot be displeased with the recital of his own words. "When we read (says he) "of GOD's appearing after the fall, from time to time, "in some visible form or outward symbol of his presence; we are "ordinarily, if not universally, to understand it of the SECOND "PERSON of the TRINITY; which may be argued from John i. 18. "*No man hath seen God at any time; the only begotten Son, who is* "*in the bosom of the Father, he hath declared him.* He is therefore "called, *the image of the invisible God*, Col. i. 15; intimating, "that, though GOD the Father be invisible, yet Christ is his image "or representation, by which he is seen, or by which the church "of GOD HATH OFTEN HAD a representation of HIM, that is not "invisible; and in particular that Christ has appeared in an human form." *Hist. of Redemption*, p. 19.

everlasting salvation being accomplished, without a goodness and a *strength* equally infinite and *everlasting*.—Such blas hemies and absurdities seem to have been reserved for (what some affect to call, and indeed is, in some respects) a more enlightened day.

Though this point, one might have thought, would have been settled beyond dispute, before so late an age; yet even now we have objectors, who rake up all the filth of more antient heretics, without answering what has been written against them. They have a plain reason; the arguments were unanswerable. Out of many which might be cited, we will produce one argument from St. *Austin*, which we might challenge the whole tribe of these opponents to solve, and indeed (if it were necessary) might venture to rest the issue of the controversy upon it. His words are to the following purport. "CHRIST, *by whom all things are made*, cannot be made *himself:* And, if *Christ* be *not* made, then he is not a *creature*. But, if he be not a creature; he must be of the *same substance* with the FATHER (the Creator:) For all substance or being, which is not GOD, is necessarily a creature; and what a creature is not, that God is. Now, if the Son is not of the same substance, of which the FATHER is; he must inevitably be a *created substance:* And if he be a created substance, then *all things* could not be made *by Him*. But all things *were made* by him: Therefore, he is of the *same substance* with the Father; and consequently is not only GOD, but the *true* GOD.*" The *Arians* and others may answer this scriptural reasoning at their leisure.

The abuse of this doctrine, by the earliest heathens, demonstrates that it must have been known before their time, and have been better understood somewhere. If the sun affords some light to the hemisphere, which hath not the direct enjoyment of its beams, surely, where it shines with meridian lustre, there must be a clearer and stronger sense of its rsys. We are told by *Tertullian* and *Lactantius*,† that *Trismegistus*, and the *Sibyls* had obtained a tradition, that GOD created all things by his co-omnipotent SON; and the Greeks (the Christian Greeks) called *Christ* emphatically the *Logos;* meaning, by the term, both *speech* and *reason*, because he is the *voice* and *wisdom* of GOD. *Lactantius* particularly observes, that the philosophers had some idea of this grand truth, and that *Zeno*, the father of the Porch, calls the Creator of the world LOGOS, which he also terms *Fate*, and *God*, and the *Mind* of *Jove*. Long before *Zeno*, *Orpheus*, in a frag-

* AUG. *de Trinitate*. l. i.

† TERT. *adv. Gent.* LACT. l. iii. c. 6. & 9.

ment of verses (called by his name and addressed to *Musæus* his son or pupil) which *Justin Martyr** has transcribed, calls the Deity ὁ λογος θειος, *the divine Word;* and, though he was the author of the Greek polytheism, yet he could sing, taught (as was said) by the oracle,†

Εἷς Ζευς εἷς Αἵδης, εἷς Ηλιος, εἷς Διονυσος,
Εἷς Θεος ἐν παντεσσι———————

which may be rendered,

Though Pluto, Jove, with Bacchus and the sun,
Are various names; their Deity is one.

So *Hermes*, many ages before *Orpheus*, "though I cannot tell (says *Lactantius*) how he obtained this almost universal truth" often mentioned the power and majesty of the DIVINE WORD, still confessing it to be ineffable; which kind of speech (says he) seems far above the mere capacity of man.‡ There seems no way left us to account for the means of his obtaining this important truth, but that which has been already stated, concerning his acquisition of the doctrine of the Trinity. Indeed, these two truths are inseparable: No man could hold the one without asserting the other. They were *both* the doctrines of patriarchs and prophets; and, from the former, he must doubtless have received them: Unless it can possibly be supposed, that a particular revelation of them was made to *him*. It is, besides, very remarkable, that almost all the heathen writers, who have mentioned this subject, concur in imputing the creation of the world to the WORD of the Deity; which sentiment so closely corresponds with the languague of the Scriptures, that it is an argument of its original derivation from those, who knew the truths of GOD by his own revelation.§ The Jews, before the advent of *Christ*, often expressed themselves very plainly upon this subject; though, since his advent, the modern Jews have concealed, as much as possible, the writings of their antecessors, or mutilated them, lest they should be brought into evidence against themselves. Upon this ground our learned *Pocock*‖ defends *Galatinus*, who quoted many testimonies from the antient Jews, which cannot now be obtained: and the famous *Picus* earl of *Mirandula*, whose ho-

* *Paræn. ad Græcos.* † MACROB. Sat. l. i. c. 18. "*Porphyry* acknowledged, that *Vesta, Rhea, Ceres, Themis, Priapus, Proserpina, Bacchus, Attis, Adonis, Silenus*, and the satyrs, were all one and the same." EUSEB. *Præp. Evang.* l. iii. c. 11. and BRYANT's Anal. Ant. Myth. Vol. i. p. 316. ‡ LACT. l. iv. sect. 9.

§ JUST. MART. *Paræn. ad Græcos.* KIRCH. *Obel. Pamph.* l. v. c. 3. *Oedip.* Synt. i. c. 7. GROTIUS *de Ver. Rel. Christ.* l. i. § 16. n. 7.

‖ *Port. Mosis.* c. 8. p. 319.

nor and integrity are not candidly to be doubted, professed to have read (about 300 years ago) some very antient Jewish MSS. which he purchased of a Jew at a very high rate, and in which he found the mystery of the Trinity, the incarnation of the WORD, the divinity of the Messiah, and many other articles of our faith, contrary to those which the modern *Israelites* maintain against the Christians.*

Galatinus cites a comment of R. *Isaac Arama* upon the cxth Psalm, which is peculiarly explicit. "*From the womb of the morning is the dew of thy birth.* We do not find (says he) any man, although a prophet whose birth is predicted before the birth of his father and mother, excepting the *Messiah*,, our Just One; and therefore he says, *From the womb of the morning is the dew of thy birth:* That is, thy birth is foretold long before the womb of her that bare thee was created. To this agrees what is said in Psalm. lxxii. 17. *His* NAME, *the* BEGOTTEN *or* SON, *is before the sun;* which implies, that, before the sun was created, the† NAME of our *Messiah* subsisted and was established, and that he sat at the right hand of GOD."‡ Though there are much better expositions of the text; yet this is a specimen of what the Rabbins§ themselves before *Christ* (declined as they were from the purity of the truth) asserted concerning his nature and dignity. If the reader wish to see more evidence of this matter, he may find many collections, to the same purpose, in the authors mentioned below.‖

* LEUSD. *Phil. Hebr.* Diss. xxvi. See also Maimon. *More Nev.* p. i. c. 62.

† In very antient writers, the word *name* is often put for the word *person*, and carries that idea. In the Scriptures it is frequently used for the essence of God, and most commonly for the second person in that essence.

‡ GAL. *de Arc. Cath. Ver.* l. iii. c. 17.

§ "The notion λογος, *word*, was not unknown to the *antient* "*Jews*. Frequent mention is made thereof in the *Chaldaic Tar-* "*gum*, which terms it מימרא יהוה, *the* WORD *of* JEHOVAH, by which "those antient paraphrasts understood the *Messiah*." GALE. Vol. i. l. iii. p. 64. To this might be added *Kircher*'s remarks upon *Jonathan* the *Chaldee*, who, in his Targum, translates—ברשית ברא, usually rendered, *In the beginning* (GOD) *created*—by בחוכמותא ברא, By WISDOM (GOD) *created* &c. *Ob Pamph.* l. ib. p. 277. Dr. *Pococke* likewise asserts, that the Rabbins, who wrote before Christ, always expected, that the *Messiah* should appear in his own proper divinity, as the SON of GOD. Thus *Nathaniel*, when he was convinced that *Jesus* was the *Messiah*, immediately cried out; *Thou art the Son of God; Thou art the King of Israel. Not. in* Maimon. *Port. Mos.* c. viii. p. 315.

‖ MORNÆUS *de verit.* c. vi. WITSIUS *de* Sermone *Dei*, CUDWORTH's *Intellect. Syst.* passim. GALE's *Court of the Gentiles.*

It may be expected, that some mention should be made in this place of the proper divinity of the *third* blessed person in the sacred essence. He is called the THIRD, not because of *inferiority*, since he is co-equal and co-eternal with the FATHER and the SON, or else there could be no Trinity in the divine nature; but because of *distinction*. The divinity of the SPIRIT JEHOVAH is no less strenuously asserted in the holy Scriptures, than the divinity of the ever-blessed SON, or even of the Father himself. There is a multitude of texts in the Old and New Testaments, which are commonly understood to mean, either the *divine essence* in general, or the *divinity of the* FATHER in particular, which, in deed and in truth, are more peculiarly applicable to the other two persons. For instance; it is commonly understood, that it was GOD the FATHER, or JEHOVAH the essence, who appeared to *Abraham*, to *Moses*, to the prophets; when we have the authority of *Christ* himself* and of his apostles† to pronounce, that it was the *second* person in JEHOVAH alone. It is also generally supposed, that, when JEHOVAH is mentioned as speaking in or to the prophets, it applies to GOD the FATHER, or the whole DEITY; though we are assured, by infallibility itself, that the *holy men of old spake as they were moved by the* HOLY GHOST. A very remarkable proof of this matter occurs in the sixth chapter of *Isaiah*. The prophet there declares, that he saw the LORD OF HOSTS, and heard HIM, saying, *Go, and tell this people*, &c. Now, the identical words which the prophet heard spoken by the LORD OF HOSTS, were by the testimony of an apostle, spoken by the HOLY GHOST. Acts xxviii. 26, 27. The HOLY GHOST is, therefore, the LORD OF HOSTS; and, consequently, not a mere emanation or virtue, but a *person* in the GODHEAD, self-existent and supreme. So again, GOD, *who at sundry times, spake unto our fathers by the prophets, hath in these last days spoken unto us by his* SON. Heb. i. 1, 2. But St. *Peter* says, that in *old time holy men of* GOD *spake as they were moved by the* HOLY GHOST; the HOLY GHOST, therefore, is GOD. And *Christ* is called the SON OF GOD, because he was begotten of the HOLY GHOST.‡ Believers are also said to be *born of the* SPIRIT and *born of* GOD, which terms are used *synonymously*, and therefore demonstrably assert his proper divinity. They are likewise expressly commanded to be baptized in the name of the HOLY GHOST, as well as of the FATHER and the SON; which command manifestly expresses the proper divinity of his *person*, as well as his *essence* in the Godhead. Were there no other text for this truth, and for the doctrine of the Trini-

* John vi. 46. † John i. 18. 1 John iv. 12.

‡ See the Rev. Mr. *Jones*'s answer to the *Essay on Spirit*. p. 171. 2d Edit.

ty, but Matth. xxviii. 19. that alone would be sufficient to prove it. But the HOLY SPIRIT is uniformly described as an agent, as a person, as a teacher, as GOD, from one end of the Bible to the other. *Christ* calls him *the Comforter*, whom he would send to his people; and neither speaks poetically nor metaphorically, when he mentions this gracious conductor as a *person*, not as a *thing;* as HIM not as IT. He is not considered as a mere *instrument*, which is contrary to the very nature of Spirit; but as an almighty operator, who both teaches the way of salvation freely, and effectually secures it.*

The heathens themselves, who knew any thing of the tradition of the Trinity, corrupt as that tradition was with them, had also some faint vestiges of the doctrine of the *Holy Spirit*, and of his *divinity* among them.

Zeno, the Stoic, among other names for the Maker of the world, calls him the *Mind of Jove*. By the mind of *Jove* (says *Lactantius*†) he meant the SPIRIT of GOD. And this agrees with what *Diodorus Siculus*‡ says of the *Egyptians*, that they naed the *Spirit* (of GOD) *Jupiter* [which according to *Aulus Gellius*,§ is the same as *Jovis Pater*, *Father* or *Jove;*] because the life of all the creatures was derived originally from him. *Plato*, according to *Justin Martyr* and others, mentions the *Holy Spirit* under the name of αρετη, *virtue;* which name he supposes the philosopher applied to this divine agent, because he would not be thought to have borrowed his knowledge of him from the prophets [or sacred writings] from whom alone he obtained it.‖ And Cardinal *Bessarion* (cited by *Gale*) observes "That what is spoken by *Plato* and all the *Platonists* touching the *Soul of the world* [as the efficient cause of all things] is, in our religion, to be interpreted of the DIVINE SPIRIT."¶ *Trismegistus* confessed the same truth; declaring the *Spirit* to be ineffable:** And *Moses*, with the prophets, has but said the same; though to better ends, and from higher authority.—Other testimonies might be added upon this subject; but the length of this Essay makes it necessary to suppress them.

Upon the whole, then, it may be fairly concluded; That as the HOLY SPIRIT is JEHOVAH or GOD; so the MESSIAH, or CHRIST, or SON, is, respecting his superior nature, JEHOVAH or GOD also: That, as there cannot be according to either reve-

* For a more full discussion of this important subject, the reader is referred to Vol ii. of these Essays.

† *De verd Sap.* l. iv. c. 9. ‡ L. i. § L. v. c. 12.

‖ *Paræn. ad Græcos.* ¶ GALE'S *Court, &c.* Vol. i. l. iii. p. 43. *Tho. Gale*, in his Notes upon *Jamblichus*, quotes *Cyril* upon a passage of *Plato*, that this great philosopher maintained, that from the supreme GOD came forth *the* MIND, who created all things. See also EUSEB. *de Præp.* l. xi. c. 10. ** LACT. l. iv c. 9.

lation or reason, *three* Gods; so these *two divine* persons or hypostases, in conjunction with the *other* divine person named *the* FATHER, are the ONE GOD or ONE JEHOVAH of the Scriptures: That there is a distinguishable TRINITY of persons, therefore, in the indivisible UNITY of substance: That this doctrine of a Trinity was also most antiently revealed, and, being revealed, was corrupted early with the whole frame of nature, to polytheism and idolatry: And, lastly, that even the wide abuse of this truth proves its prior existence among the antient believers, from whom also many other truths were received and soon depraved, by the fiction of poets, the interest of politicians, or the spiritual ignorance of philosophers.

TO FATHER, SON, AND SPIRIT, THREE DIVINE PERSONS IN ONE AND THE SAME JEHOVAH, AS TO THE TRINITY IN UNITY; AND TO THE ONE JEHOVAH, EXISTING IN THE THREE PERSONS OF FATHER, SON, AND SPIRIT, AS TO THE UNITY IN TRINITY; BE ALL HONOR, GRACE, AND GLORY, ASCRIBED, BY ALL CREATURES, THROUGH ALL AGES. Amen.

Exod. XXV. 10—22.



A TABLE,

SHEWING THE HARMONY OF THE

OLD AND *NEW TESTAMENTS*

RESPECTING THE DIVINITY OF

CHRIST.

OLD TEST.	NEW TEST.
Jehovah.	*He who is, who was, and who is to come.*
Isaiah xliii. 3, 11. lxiii. 16.	Rev. i. 8. iv. 8. xi. 17. xvi. 5. Heb. xiii. 8.
Ehjah.	*He, who is to come.*
Exod. iii. 14.	Rev. i. 8.
Jah.	*I am, or, He, who is.*
Psalm lxviii. 4.	John viii. 28, 58. Rev. i. 8.
Al.	*Al.*
Isaiah vii. 14. ix. 6. xliv. 6.	Matt. i. 23.
Aloah and *Alehim*, or *God.*	*God.*
Job xix. 26. Psalm xlv. 6. Isaiah xxv. 9. lii. 7.	John i. 1. xx. 28. Acts xx. 28. Rom. ix. 5. 2 Cor. v. 19. Col. ii. 8, 9. 1 Tim. iii. 16. Titus ii. 13. Hebr. i. 8. 2 Pet. i. 1. Jude i. 4. Rev. xxi. 7.
Sabaoth.	*Sabaoth.*
Isaiah vi. 5. xliv. 6. liv. 5. Jer. x. 16. l. 34. li. 19.	John xii. 37—41. Rom. ix. 29. James v. 4.
Shaddai, or *Almighty.*	*Almighty.*
Gen. xvii. 1. *compar. with* Exod. vi. 3. John viii. 56. Acts vii. 38.	Rev. i. 8. xv. 3. John i. 3.

OLD TESTAMENT.	NEW TESTAMENT.
Jehovah our Righteousness. Jer. xxiii. 6. xxxiii. 16.	*Christ our Righteousness.* Rom. iii. 22. v. 19. x. 4. 1 Cor. i. 30. Phil. iii. 9. 2 Pet. i. 1.
Adonai, or Lord. Psalm cx. 1.	*Lord.* Matt. xxii. 44.
Immanuel. Isaiah vii. 14.	*Immanuel.* Matt. i. 23.
Most High. Psalm. lxxviii. 17, 35, 56. Isaiah lvi. 13.	*Most High.* Mark v. 7. Luke viii. 28. Acts xvi. 17.
Wonderful. Isaiah ix. 6. xxviii. 29.	*Wonderful.* Matt. xxi. 15. Acts ii. 22.
Counsellor. Prov. viii. 14. Iaiah ix. 2. Jer. xxii. 19.	*Counseller.* Eph. i. 11. Col. ii. 3. 1 John ii. 1. Rev. iii. 18.
Mighty God. Isaiah ix. 6. x. 21. xlix. 26. lx. 16. Jer. xxxii. 18.	*Mighty God.* Matt. xi. 21. Luke ix. 43. Eph. i. 21. Rev. vii. 10, 12.
Everlasting Father. Isaiah ix. 6. Psalm lxviii. 5. Jer. xxxi. 9. Mal. ii. 10.	*Everlasting Father.* John xiv. 11. Rev. xxi. 7.
Prince of Peace. Isaiah ix. 6. xlv. 7. liii. 5. Dan. ix. 25. Zech. ix. 9, 10.	*Prince of Peace.* Luke i. 79. John xiv. 27. Acts x. 36. Eph. ii. 14. Heb. vii. 2.
Anointed; Heb. *Messiah.* Psalm ii. 2. xlv. 7. Isaiah lxi 1.	*Anointed;* Gr. *Christ.* Luke ii. 11. iv. 18. John i. 41. Acts iv. 27. x. 38.
Jesus, or *Saviour.* Isaiah xliii. 11. lxiii. 8.	*Jesus.* Matt. i. 21. Luke ii. 11. John iv. 42. 2 Pet. i. 1.
Redeemer. Isaiah xlvii. 4. lix. 20. Jer. l. 34.	*Redeemer.* Gal. iii. 13. Heb. ix. 12. Rev. v. 9.
Shiloh, or *Deliverer.* Gen. xlix. 10.	*Deliverer.* Rom. xi. 26. *comp. with* John viii. 36. Luke iv. 18.
Glory of the Lord. Isaiah iii. 8. xl. 5. lix. 19.	*Glory of the Lord.* 2 Cor. iii. 18. Heb. i. 3. Jude 24.
Name of the Lord. Gen. xvi. 13. Psal. xx. 1. Isaiah xxix. 23. Mic. v. 4.	*Name of the Lord.* Matt. vi. 9. John xii. 28. Rom. xv. 9.

Old Testament.	New Testament.
Word of the Lord.	*Word of the Lord.*
Psalm xxxiii. 6. lvi. 4. ciii. 20. Isaiah xl. 8.	John i. 1, 14. Rev. xix. 13.
Arm of the Lord.	*Arm of the Lord.*
Psalm lxxvii. 15. Isaiah li. 9. liii. 1. lxiii. 12.	Luke i. 51.
Angel; i. e. *One Sent.*	*Angel.*
Gen. xlviii. 16. Isaiah lxiii. 9. Mal. iii. 1.	John xvii. 3. Gal. iv. 4. 1 John iv. 9, 10.
Elect, or *Chosen.*	*Elect.*
Isaiah xlii. 1. xliii. 10.	Matt. xii. 18. Luke xxiii. 35. 1 Pet. ii. 6.
Wisdom.	*Wisdom.*
Psalm civ. 24. Prov. iii. 19. viii. 22. &c.	Matt. xi. 19. 1 Cor. i. 24, 30. Col. ii. 3.
Prophet.	*Prophet.*
Deut. xviii. 15.	Acts iii. 23. vii. 37, 38, 39.
Priest.	*Priest.*
Psalm cx. 4. Zech. vi. 13.	Heb. iv. 14. ix. 11. x. 21.
King.	*King.*
Psalm ii. 6. lxxiv. 12. Isaiah vi. 5.	John xviii. 36. 1 Tim. vi. 15. Rev. xvii. 14.
Branch.	*Branch.*
Isaiah iv. 2. Jer. xxiii. 5. Zech. iii. 8.	Luke i. 78. *See Margin.*
Star.	*Star.*
Numb. xxiv. 17.	2 Pet. i. 19. Rev. xxii. 16.
Strength of Israel.	*Strength.*
1 Sam. xv. 29. Joel iii. 16. Neh. i. 7.	2 Cor. xii. 9. Rev. v. 12. xii. 10
Husband.	*Husband.*
Isaiah liv. 5. Jer. iii. 14. Hos. ii. 20.	2 Cor. xi. 2. Eph. v. 32. Rev. xxi. 9.
Light.	*Light.*
Psalm xxvii. 1. Isaiah ix. 2. lx. 19.	Matt. iv. 16. Luke ii. 32. John viii. 12. 1 John i. 5.
Shepherd.	*Shepherd.*
Ps. xxiii. 1. Is. xl. 11. Ezek. xxxiv. 23. Zech. xiii. 7.	John x. 14. Hebr. xiii. 20. 1 Pet. ii. 25. and v. 4.

OLD TESTAMENT.

Servant.

Is. xlii. 1, 19. lii. 13. Zech. iii. 8.

Lawgiver.

Isaiah li. 7. xxxiii. 22. Jer. xxxi. 33.

Rock.

Is. viii. 14. xxvi. 4.

Physician.

Is. liii. 5. Jer. viii. 22. Zech. xi. 16.

Stone.

Ps. cxviii. 22. Is. xxviii. 16.

Fountain.

Jer. ii. 13. Joel iii. 18. Zech. xiii. 1.

Portion of Jacob.

Cant. ii. 16. Jer. x. 6. li. 19.

Keeper.

Job. vii. 20. Psal. cxxi. 5. Jer. xxxii. 40.

NEW TESTAMENT.

Servant.

Matth. xii. 18. Phil. ii. 7.

Lawgiver.

John xiii. 14 Gal. vi. 2. Heb. viii. 10. James iv. 12

Rock.

Rom. ix. 33. 1 Cor. x. 4.

Physician.

Matt. ix. 12. Luke iv. 23. and ix. 1.

Stone.

Matth. xxi. 42. Eph. ii. 20. 1 Pet ii. 6.

Fountain.

John vi. 14. Rev. xxi. 6.

Portion of Jacob.

Rom. xiii. 14. Eph. v. 2. Phil. iii. 8.

Keeper.

John x. 28. xvii. 12. Eph. v. 23, 2 Tim. i. 12. Jude 1.

THE END OF THE FIRST VOLUME.

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